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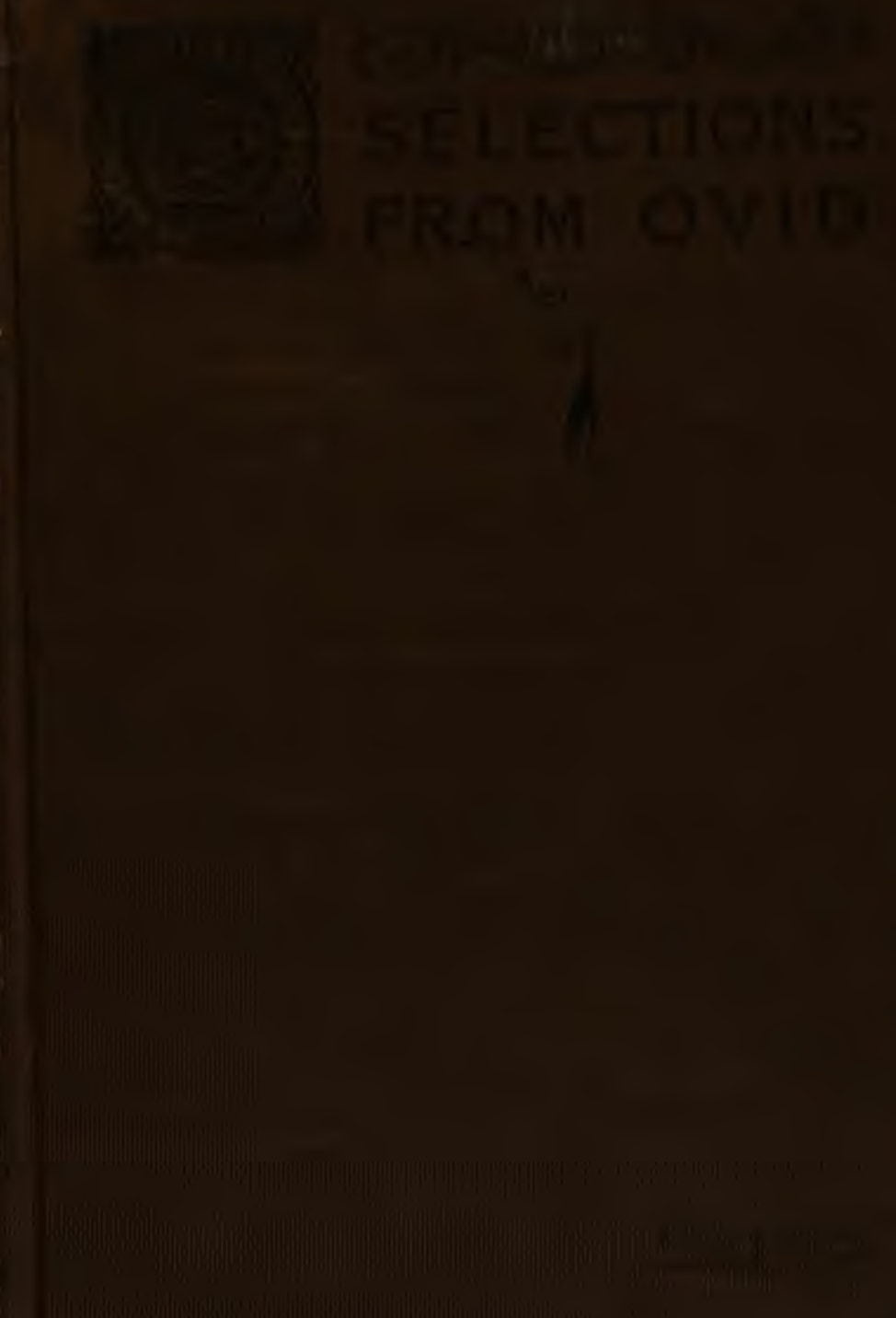
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GANYMEDES.

From a painting by Correggio.

TWENTIETH CENTURY TEXT-BOOKS

SELECTIONS FROM OVID

EDITED FOR THE USE OF SCHOOLS
WITH INTRODUCTION, NOTES
AND VOCABULARY

BY

G. J. LAING

ASSISTANT PROFESSOR OF LATIN IN THE
UNIVERSITY OF CHICAGO

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1905

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PREFACE

I HAVE edited this book of selections with special reference to the needs of students who have not gone further in their Latin reading than Caesar. Remembering that both Latin poetry and Graeco-Roman mythology are *terrae incognitae* to pupils of this stage of advancement, I have given in the Introduction, besides the usual information concerning the poet's life and works, a brief description of the Augustan age, an outline of Greek mythology, and a short statement of the elementary principles of prosody.

I have taken most of the selections from the *Metamorphoses*, but have added representative passages from the *Heroides*, *Fasti*, *Tristia*, and *Epistulae ex Ponto*. That some well-known stories of the *Metamorphoses* have been omitted is due to the fact that they present too many difficulties for young students. To each selection I have prefixed a summary of contents to enable pupils to begin their work of translation with a general idea of the situation. The frequent use of Ovid for sight translation was an additional reason for making these summaries a prominent feature of the book.

In the Commentary I have explained the various mythological and historical allusions, have translated or construed all passages of unusual difficulty, and have

endeavored to point out those poetical qualities which have given Ovid his place in literature. In regard to syntax, I have assumed in my readers a working knowledge of fundamental principles; but to meet the possibility of there being gaps in the grammatical erudition even of those who have read several books of Caesar I have inserted references to the grammars most frequently used in the schools.

I have consulted from time to time most of the foreign and American editions of Ovid, especially those of Magnus, Haupt (*Metamorphoses*), Palmer (*Heroides*), Allen and Greenough, Kelsey, Miller, and Anderson (*Selections*). The text of the *Metamorphoses* is based on the edition of Magnus, that of the other selections on Riese's edition. I have, however, departed from their readings in a number of passages.

I am especially indebted to my wife for material assistance in the compilation of the Vocabulary, to Professor Andrew Fleming West for many valuable suggestions, and to my publishers, Messrs. D. Appleton & Company, for their unfailing courtesy.

G. J. LAING.

UNIVERSITY OF CHICAGO.

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INTRODUCTION

I

LIFE AND WORKS OF OVID

The principal facts of Ovid's life are stated by himself in the last elegy of the fourth book of the *Tristia*. From this source, and from references found in other Roman writers, we are able to reconstruct his career with a fair degree of accuracy. He was born at Sulmo, a town in the Pelignian country about ninety miles east of Rome, on March 20, 43 B. C. His full name was **Publius Ovidius Naso**, and his family, which was of equestrian rank, seems to have been in easy circumstances. Besides himself there was another son, his senior by exactly one year. The educational facilities in Sulmo, as in all the small provincial towns of Italy, were limited, and in order that the boys might have the advantages of the courses provided by the rhetorical schools of the capital, their father moved to Rome. His plan was that both should prepare themselves for legal and political careers, but he met with a twofold disappointment. The elder son died when only twenty years of age, and Publius, although in obedience to his father's wishes he had begun the study of law and politics, quickly abandoned them, and gave himself up wholly to literary pursuits. He was on intimate terms with

Propertius, Ponticus, Macer, and Bassus, and it was not long before he was regarded as the most brilliant member of the younger literary circle at Rome.

He first became known to the general public through the *Amores,* a collection of elegiac poems, the central figure of which is one Corinna, with whom Ovid represents himself as being deeply in love. Who Corinna was, or whether she was a real person or not, has never been finally determined, but there is strong reason for supposing that her personality was fictitious. The various moods of lovers were familiar themes of elegiac poets. In the case of some of the poets it was a definite person who inspired their verses. For example, Delia, who appears so prominently in the poetry of Tibullus, has been identified as Plania, a Roman lady of the times. The identity of Propertius's Cynthia has likewise been fixed. But in the absence of a real love-affair it was legitimate for an elegiac poet to evolve from his own imagination some one whose personality, even though it were but a figment of his fancy, would give a semblance of unity to a series of love poems. The supposition that Corinna belongs to this imaginary class is strengthened by the fact that the Romans at the time of the publication of the poems were as much puzzled to know who she was as subsequent ages have been.

The greater part of the *Amores* deal with various love-situations. We are told of the poet's struggle with Cupid, of his final submission; of his supreme happiness when he was with Corinna, his misery when he was forced to be away from her; of the anxiety with which he awaited her answer to a note which he had sent by her maid Nape, and his distress when the maid returned with an unfavorable reply. In one elegy he expresses his determination to break with her; in another we find him reconciled and more ardent than ever. Here and there among the love-poems are ele-

gies of a different type. One of these deals with the death of the poet Tibullus, and shows us the best side of Ovid's character; another contains a description of a festival in honor of Juno. In the former we have an example of the elegy of mourning, a type well developed in Greek literature as early as the fifth century B. C.; in the latter a forerunner of the treatment of Roman festivals which we find in the *Fasti.*

The *Amores,* written when Ovid was in the early twenties, were originally published in five books. The second edition, the one which has come down to us, consists of three books. In the period between these two publications another poem appeared, the *Heroides,* a collection of imaginary letters by well-known heroines of mythology to absent or faithless lovers. It was, as we have seen, to love-affairs that Ovid had turned first and, insomuch as the Corinna elegies dealt with an affair in which many of the episodes were unquestionably imaginary, transition to the amatory entanglements of legendary heroines was not difficult. The idea of the imaginary letter as a literary form Ovid claims as his own, and so far as Roman literature is concerned the claim has some foundation. In Propertius we do indeed find the letter of Arethusa to her husband, but this differs materially from the *Heroides,* insomuch as both writer and recipient were real persons. In Greek literature, however, the imaginary letter was a familiar device, there being many examples in Alexandrian writers. For his material Ovid drew on various sources: Homer, the Greek dramatists, especially Euripides, the Alexandrians, and, among Roman poets, Catullus and Virgil.

His next work belongs, so far as its context is concerned, to the same sphere, for it also has to do with love; but its general character differs greatly from that of any

of his other writings. It is nothing more or less than a didactic poem on the art of love, which appeared in three books in 2 or 1 B. C. under the name of *Ars Amatoria.* In the first two books he drills men in the various, sometimes extremely dubious, arts, by the practise of which they may hope to attain success in love; in the third he addresses his instruction to women. The poem shows a chaos of petty details as systematically organized as if they were parts of a scientific treatise. Current modes and methods of love-making are described with such vividness, such apparent mastery of the subject, that we are forced to assume that it was a field in which the poet himself had had no inconsiderable experience. As a sort of palinode to the *Ars Amatoria* he wrote another poem, *Remedia Amoris.* This also is didactic in tone, pointing out possible remedies for love, showing how one finding himself in love can win freedom once more. Between the composition of the *Ars Amatoria* and that of the *Remedia Amoris* the poem entitled *Medicamina Faciei* is probably to be placed.

The poems which have been mentioned form the first group of Ovid's literary productions. The second consists of two works of much wider scope and more serious pretensions. These are the *Metamorphoses* and the *Fasti.* In the former, which consists of fifteen books, a very long series of myths of transformation have been welded into a seemingly organic whole; in the latter we have a poetical version of the Roman calendar, with descriptions of the various festivals and speculations as to their origin. The greater part of the material of the *Metamorphoses* has been drawn from Greek mythology, but in the latter part of the work, where the poet deals with Roman legends, a decidedly patriotic element may be noticed. In the *Fasti* this patriotic element is the dominant motive. The festivals, intimately connected as they were with the history of Rome, touched

the national life at many points, and it was to Roman patriotism that Ovid in writing the poem intended to appeal. Technically the work belongs to the type known as the etiological elegy, that is, one that concerns itself with origins and causes. The type was not, of course, originated by Ovid. It had been a familiar literary form with the Alexandrian Greeks, and even in Roman literature Ovid had a precursor in Propertius, a number of whose elegies are devoted to the origins of national festivals.

The *Metamorphoses* and the first six books of the *Fasti* were finished when the great disaster of Ovid's life occurred. He was banished by the Emperor Augustus to Tomi, a bleak and desolate place on the western shores of the Black Sea. This happened in 8 A. D., when he was fifty years of age. He had long been recognized as the most gifted of living poets, and his position in the exclusive literary and social circles of the city was one of unusual prominence. To no one could such an exile have been a greater blow. His interests were centered in Rome. The atmosphere of the capital, with its literary gatherings, its social gaiety, its metropolitan pomp, and its political prestige, had come to be absolutely essential to his happiness, and, it may be added, to his poetical efficiency. What the cause of his exile was is not wholly certain. It seems probable, however, that he was in some way connected with an intrigue of Julia, the granddaughter of the emperor; and that this fact caused the emperor, already ill-disposed toward him on account of the doubtful morality of some of his earlier writings, to banish him.

Of his feelings when announcement of the decree of exile was made to him, of the hardships of the journey to Tomi, and of his sufferings there we find abundant expression in the *Tristia* and in the *Epistulae ex Ponto,* the two works which constitute the most important part of the literary output

of the period of his exile. In these poems he pleads pitifully for forgiveness, or for at least a less rigorous place of banishment. He reiterates his claim that he had been guilty of no crime, that he had only made a mistake, and that even if his poetry had not always been above reproach, his life was pure. That fortitude under misfortune was no part of Ovid's moral equipment is strikingly manifest in these elegies of exile. He wrote them partly as a relaxation, partly in the hope that they might by arousing sympathy in Rome, whither they were sent for publication, bring about his pardon and recall. All his appeals were in vain. Neither Augustus nor his successor Tiberius pardoned him, and he died in exile in 18 A. D.

II

CHARACTERISTICS OF OVID'S POETRY

Ovid's works abound in the minor graces of poetry. They show a lightness of touch, a mobility of fancy, and a facility of composition which can not be paralleled in Latin literature. These are indeed his most distinctive characteristics, seen at their best in the love-poems and in the *Metamorphoses,* but appearing also in many a sparkling passage of the *Fasti.* In the *Amores* some trivial episode, seemingly barren enough, shows under his treatment a dozen aspects of interest, some of them humorous, some sentimental, others intentionally pseudo-pathetic or pseudo-sentimental, a few of them really tender or pathetic. In the *Ars Amatoria* he found a subject that was peculiarly adapted to his temperament and literary gift. It furnished an outlet for the vein of frivolity that ran wide and deep in him. Here were innumerable situations that admitted

of fantastic and humorous expansion, of subtle interpretation and suggestion, of innuendo, of the art that tells more in proportion as it seems to repress. He fairly revels in the mass of material that lay to hand in the gay society of the capital in which he was himself no inconspicuous figure; and he delights in the pseudo-didactic tone with which he tells the young Romans what they must do if they would succeed in love.

In the *Heroides* we see many of the same qualities which we have noticed in the *Amores* and the *Ars Amatoria,* for here, too, are ingenious turns of thought, play of fancy, and marvelous fluency. But other qualities were requisite. In his previous poems he had described, interpreted, instructed; in the *Heroides* he was confronted with the problem of giving expression to the moods of women when neglected or deserted: he had to portray character. He succeeded. Taking into consideration the number of the heroines and the strong points of similarity in the situations in which they found themselves, their characters have been effectively differentiated. Penelope is the true and loyal wife waiting patiently for her husband's return; Oenone is the jealous country girl; Medea is the fierce Oriental who does not forget that she has been wronged; and so throughout the whole gallery we find in each portrait a different manifestation of mood. But while the poet has been successful in giving us a series of individual characters, there is not in the portrayal of any of them that profound understanding of human nature which is the ground soil from which great masterpieces of characterization spring. Ovid had insight into character, as his other poems show abundantly; but his insight was not profound enough to penetrate to the depths of human passion. He understood well all the ramifications, all the motives of the petty love-intrigues that he saw around him in Roman

society, and by his knowledge of these he was able to give many skilful touches to his portrayals of the heroines; but in the interpretation of feeling as profound as that which we must assume in many of the situations described, he seems to stop short. There is almost a failure of power. Had his tragedy *Medea,* of which the ancient critics speak so highly, come down to us, our impression of his faculty of characterization would perhaps be more favorable, for, as it has been pointed out, the resemblance in the situations of the heroines made the task of portrayal doubly difficult.

In the *Metamorphoses* we have still another aspect of Ovid's literary capacity, namely, his skill in narration. Long as this serial of transformations is, the interest is never allowed to flag. Here is a freshness and vivacity of style that places the writer in the first rank of story-tellers. In many cases, it is true, he lapses into diffuseness, leaving the strict course of his narrative to describe some striking episode, some remarkable personality, or some dramatic situation. On such occasions he elaborates a digression to the extent of encumbering the story, and fails in that just proportion of part to whole which the highest artistic standard calls for. But in the best examples of his art this defect is not found. In them the setting of the story is given in a few dexterous lines; then comes the narrative itself, graphic, brilliant, fascinating, moving freely and swiftly from incident to incident with a swing that is all its own. Nor do we, numerous as the stories are, feel monotony, for the poet has succeeded in introducing variety not only into the accounts of the events which lead up to the transformations, but also into the descriptions of the transformations themselves. In the case of the latter a less skilful writer would have come back again and again to the same words and phrases, but Ovid's vocabulary of metamorphosis has such expansiveness and elasticity that every transfor-

mation has distinctiveness and individuality. It is this same narrative power that gives charm and interest to many parts of the *Fasti*. It is obvious that the calendar of the year as the subject of a poem had vast possibilities of dulness and heaviness. Ovid has saved it by the stories introduced in connection with the different festivals.

But if the poem on the *Fasti* furnishes an additional proof of Ovid's faculty of narration, it brings out also one of his weaknesses. It betrays, just as we have noticed in the case of the characterizations of the heroines, his inability to go profoundly into a subject, to look into the very heart of a thing. The work, it will be remembered, purports to deal with the origin of festivals, but the results on this side are disappointing. This aspect of his theme called for graver qualities of mind than Ovid possessed, and the treatment is superficial.

In the Tomi group of poems there is a marked deterioration, although many of them are of great interest from the autobiographical matter which they contain. Some, showing the old fluency, the old verbal and metrical skill, even rise to the level of real poetry. But the dominant tone is one of long-drawn querulousness, and it can not be said that as a whole they add materially to the glories of Ovid's poetical achievement.

III

THE AUGUSTAN AGE

When Ovid first turned his attention to letters the prominent poets in Rome were Virgil, Horace, and, in a lesser degree, Tibullus and Propertius. Of his relations with these we gain some knowledge from a passage in the *Tristia* (iv, 10, 41 ff.): Virgil he had only seen, Horace

he had heard recite, with Tibullus he was acquainted, while Propertius, who was nearer his own age, he knew intimately. Virgil and Tibullus died in 19 B. C., when Ovid was twenty-four; Propertius four years later, and Horace seven years after Propertius. From the date of Horace's death, 8 B. C., till his own banishment, in 8 A. D., Ovid was the best known and most popular poet in Rome.

Speaking broadly, the conditions under which Ovid and his contemporaries worked were the same as those which prevailed during the period of the earlier poets of the Augustan age. Differences in detail may, of course, be found; Virgil and Horace, for example, were closer to the emperor, and enjoyed a more immediate patronage than any of the literary men who followed them; but on the other hand the later writers had the advantage of growing up in the atmosphere which their predecessors had created. It will perhaps lead to a better understanding of our author if we determine what the literary conditions of that age were. Why was it that literature flourished then in Rome as it had never flourished before?

The principal cause is to be found in the changed political conditions. After the victory of Octavian over Antony and Cleopatra at Actium in 31 B. C. there was a marked diminution in that political activity which had been so important an element in the life of Roman citizens in the best days of the republic. Octavian, afterward called Augustus, became emperor, and it was he who, with the concurrence of the senate, ruled the Roman world. That the Romans should have acquiesced in such a centralization of power in the hands of one man is explained by two facts. The first is that Augustus, although he was actually emperor, maintained the forms of republican government; and the second is that the misery of the long years of civil war had produced a general feeling in favor of any rule that prom-

ised peace and a return of material prosperity. Hope of this they saw in the administration of Augustus, and the hope was fulfilled. The effect of the new order of things upon literature soon became evident. With the narrowing of the field of political activity, men turned to literature to find an outlet for their energies. Many who under the old republican government would have cultivated literature merely as a relaxation from the more strenuous life of politics now devoted themselves wholly to it. Others found interest in it who in a different political environment would never have thought of attempting any literary work. A third class was formed by those who, although not authors themselves, were keenly interested auditors and critics at the recitations or declamations given by the more successful poets. This interest in literature pervaded the whole cultured class in Rome, men and women alike.

In addition to this automatic effect of the establishment of the empire upon literature, another influence was at work: Augustus and his advisers adopted a policy of conciliation toward literary men. The emperor was genuinely interested in literature, and was moreover an author himself; but apart from his own literary tendencies he was shrewd enough to see that the strength of his position would be materially increased if he could attach to his cause authors whose writings would be read by the people at large, and who would be able to win sympathy and support for his administration when laws, ordinances, and even armed force might fail. And so Maecenas, Augustus's prime minister, gathered about himself the most gifted and brilliant poets of the day: Virgil, Horace, Propertius, and many others. There were, besides, other groups, as for example that of the emperor's friend Messala, of which Tibullus and Sulpicia were members and with which Ovid had affiliations. These were the poets whose works had

the attention of men in the first days of the empire. It is instructive to note the drift of much of their writing. In Virgil's *Georgics,* the composition of which is said to have been suggested by Maecenas, we have a glorification of Italian agriculture. This had sadly deteriorated during the wars, and its revival was one of the aims of Augustus's government. In the last part of the first book of the same poem we find a highly elaborated passage describing the deification of Julius Caesar, the granduncle and adoptive father of the emperor. In Virgil's masterpiece, the *Aeneid,* which turns upon the legend of the foundation of the Roman state by Aeneas of Troy, there is implied flattery of Augustus, who as a member of the Julian gens claimed descent from Iulus, son of Aeneas. Nor do the odes of Horace allow us to forget who was the ruler of the world, and what the achievement of the new administration had been. Furthermore, in a number of Propertius's elegies, in the last books of the *Metamorphoses* of Ovid, and in the *Fasti* we find not simply the expression of patriotism, but of patriotism from the ruler's point of view. Many other illustrations might be added, but enough has been said to show why the emperor encouraged literary men, and how substantial the results of his policy were.

Yet while the administration succeeded in winning the allegiance of the members of the literary class, the latter were never in any sense the hired champions of the imperial cause. Augustus, Maecenas, and others did indeed show decided favor to literary men, and secured for them recognition and consideration in Roman society; but the extent to which the poets gained pecuniary or material remuneration from their patrons was very small. Virgil's estate near Mantua was, it is true, saved from confiscation by the influence of Octavian, and Horace was presented by Maecenas with a small farm in the Sabine country; but these are ex-

ceptions. The policy of the emperor and his friends was one of moral and spiritual, rather than financial, support. The wisdom of this is manifest. The poets preserved their independence, and while there are passages in the best Augustan literature which show praise of the ruling house, it is very seldom that we find any trace of that subservience, of that fulsome adulation, which disfigures many of the productions of later periods.

There were also, besides the favor and encouragement shown to individual poets, other indications of the widespread interest in letters. Libraries were founded containing copies of everything that was good in Greek and in Roman literature; the book-trade was largely developed; and, most important of all, *Recitationes, i. e.,* readings of poems by their authors to specially invited audiences, were instituted. The influence of these recitations in stimulating literary ambition can hardly be overestimated. It was the fashion to attend them, and the keen interest of the audience, which manifested itself in enthusiastic applause if the poem were good, tempted more than one young Roman from the hearer's bench to the reader's desk, himself anxious to win the laurels that he saw bestowed upon others.

Such were the conditions under which Augustan authors worked. What are the principal characteristics of their writings? Even a cursory reading reveals them: brilliancy of execution, technical skill in the handling of meters, mastery of language, and a rare adherence to the unwritten canons of good taste in the choice of themes and in the treatment of them. Not all of these qualities, it need hardly be said, are found in each of the authors whose works form part of the output of the period. We find occasional lapses from the high standard of the best representatives, occasional violations of the principles which the leading critics considered essential to a high grade of work. But for the

most part the qualities mentioned are to be found, under a higher or lower concentration, in the literary productions of the age. There never had been before in any period of Latin literature, and there never were again, among so considerable a body of men such high ideals of artistic composition, such metrical dexterity, and such precision of language. It was the literature of an age when culture had reached a high level. Both poets and prose writers were familiar with Greek literature, and had before them, as models or as warnings, everything that had been done in the particular province of literary endeavor to which they were devoting themselves. They had studied literary types, had in some cases even formulated rules of composition, and they worked with a definite understanding of what was, from the point of view of the higher criticism of the day, permissible in any given kind of literary work.

But while the writers of the Augustan age attained to a very unusual degree of formal excellence, they had the faults of their virtues. They showed a proneness to artificiality, a tendency to lay stress upon form rather than upon substance, to place artistic execution before spontaneity of expression, to prefer brilliancy and polish to creative power. And so with all his subtle charm we do not get from Virgil that impression of sincerity which the *Iliad* and the *Odyssey* of Homer give us, which the *De Rerum Natura* of Lucretius gives us, nor do we find in Horace anything that resembles the passionate intensity of Sappho, or the sweetness of tone that makes Catullus's lyrics the best in the Latin language. To Virgil and Horace the work of Lucretius and Catullus seemed rough and crude. So far as technique is concerned there are good grounds for this opinion. The stiff, somewhat monotonous hexameters of Lucretius do not compare with Virgil's flexible and melodious lines; and the metrical experiments of

Catullus are far inferior to the many examples of technical dexterity that are furnished by the odes of Horace. But in the single poem which we have from Lucretius's hand and in the lyrics of Catullus we have a sincerity of expression and an intensity of feeling which can not be paralleled in the whole range of Augustan literature.

Of this tendency to artificiality one of the principal causes was the influence of the writers of Alexandria. This city had been the center of Greek culture from the third century B. C. A great library had been founded there by Ptolemy Soter, and he and his successors did everything in their power to stimulate literature. They were along certain lines eminently successful, but the work produced, especially in poetry, was in a marked degree artificial. The Alexandrians were scholars of wide reading, of even unusual erudition, but it is exceptional to find in their productions any note of true poetic inspiration. In its place are recondite mythological allusions, verbal conceits, and epigrammatic brilliancy. The poets were highly trained literary craftsmen rather than inspired bards, many of them priding themselves on the ease with which they could turn from one kind of composition to another: from epic poetry to lyric, from lyric to didactic. The influence of this school upon Roman literature was very great. It had made itself felt in the poetry of the republic just as it did now in that of the empire, although in both periods there were men who kept themselves free from it. Among the Augustans, for example, Horace made the earlier Greek poets his models; Tibullus too had but little sympathy with the studied elaborateness of most of the work of the school. But in Propertius, Ovid, and the younger poets generally, Alexandrian influence is strongly marked.

IV

GREEK MYTHOLOGY

I. EARLY GODS

Although the Greeks and Romans were descended from the same parent stock, and had in consequence many religious conceptions in common, the development of these among the two peoples was very different. The Greeks, with their unrivaled imagination and their inherent love of the beautiful, spun out of the crude material of their inherited ideas a wondrous fabric, partly religious and practical, partly mythological and poetical. Forces of nature, whose manifestation aroused reverence and religious awe in their primitive minds, came at an early period to be definitely and clearly conceived of as divine beings. The power of these gods vastly transcended the measure of mortal man, but their form and their mental and moral attributes were of the same kind as those of men. In other words, the religion of the Greeks was anthropomorphic: divinity to them was humanity on a large scale. From the time of Homer **Zeus** was the father and supreme ruler of gods and of men. But, according to mythological tradition, two others had held the supremacy before him. The first of these was **Uranus** (*Heaven*). He, born of **Gaea** (*Earth*), begat by her the **Titans**, the **Hecatoncheires**, and the **Cyclōpes**. Conspicuous among the Titans were **Cronos** and **Rhea**; **Oceanus** and **Tethys** (representing the male and the female element in the sea); **Hyperīon** and **Theia** (the sun and the moon); **Coeus**, **Themis**, and **Iapetus**. Of the Hecatoncheires (*the Hundred-handed*)

the most famous was **Briareus.** The Cyclopes (so called because their organ of sight was *a round eye* in the center of the forehead) were **Arges** (*the Swift One*), **Steropes** (*Lightning*), and **Brontes** (*Thunder*).

In this monstrous family harmony found no place. Cronos, at the instigation of his mother Gaea and aided by his brother Titans, deposed and slew Uranus, from whose blood sprang the **Giants** and the **Furies.** Cronos was now supreme, but his family proved to be as unruly as that of Uranus had been. His youngest son Zeus, assisted by his brothers and sisters, Pluto, Poseidon, Hera, Demeter, and Hestia, rose against him. On Cronos's side were the Titans; on that of Zeus the Giants, the Hecatoncheires, and the Cyclopes. The scene of the war was Thessaly, where Zeus and his allies fought from Mt. Olympus, Cronos and the Titans from Mt. Othrys. The struggle, which is known as the **Titanomachia** (*the battle of the Titans*), was long, but finally Zeus and his allies prevailed, and the Titans were flung into **Tartarus** (*the infernal regions*).

The universe was then divided by lot among the divine brothers. Zeus drew the heavens, Poseidon the sea, and Pluto the lower world.

2. THE OLYMPIAN GODS

Zeus was supreme. His power was not only greater than that of either of his brothers, but surpassed the powers of all the other gods together. As his name indicates (Sanskrit dyaus, *the bright sky*), he was the sky-god, and it was accordingly on the tops of the highest mountains that he was thought to dwell, *e. g.,* Mt. Olympus, in Thessaly. To him as god of the sky all atmospheric phenomena were

attributed. It was he who gathered the clouds, and sent rain upon the earth. He controlled the winds, and at his word tempests rose and fell. He was ruler of men as well as of gods, and made his will known in many ways: sometimes by thunder and lightning, sometimes by the flight of birds, sometimes by means of oracles. To him men prayed and made sacrifice for health of body, for well-supplied homes, for guidance in council, and for victory in war.

Immediately associated with Zeus as Olympian deities were **Hera, Athēne, Apollo, Artemis, Aphrodīte, Hephaestus, Ares, Hermes,** and **Hestia.**

Hera was the sister and wife of Zeus. To her too, as a divinity of the sky, power over the elements was ascribed. She presided also over the fortunes of women, guarded the sacredness of marriage, and assisted at childbirth.

Athēne, sometimes called **Pallas Athēne,** was a daughter of Zeus, having sprung, so the story ran, full-armed from his head. She was powerful in more than one sphere: a goddess of war, but especially the goddess of wisdom, presiding over all the arts, crafts, and sciences.

Apollo, the son of Zeus and Leto, was born on the island of Delos. He was originally the god of light, but as his cult developed, many other attributes were added to him. He was worshiped as a god of healing, of prophecy, and of music. The bow and the lyre are his most frequent symbols.

Artemis was the twin-sister of Apollo. She was the virgin goddess of the chase, hunting with her attendant nymphs through the mountains and valleys of Arcadia. The hind was sacred to her, and she is generally represented with tunic well girt up, and with bow and arrows. She was also the goddess of the moon.

Aphrodīte was the goddess of love and beauty. Early traditions represent her as the daughter of Zeus and Diōne,

but according to other accounts she rose from the foam of the sea, landing either on Cyprus or Cythēra.

Hephaestus was a son of Zeus and Hera. He was the god of fire, and of the art of working in metal. The doors of the palace of the Sun-god, the chariot of the same god, the arms of Achilles, and other famous works in metal were attributed to his skill.

Ares, son of Zeus and Hera, was the god of battle. He delighted in bloodshed and the sack of cities. Yet he had no skill in generalship, and in the Trojan war, in which he fought on the side of the Trojans, he was defeated by the cool and calculating wisdom of Athēne. **Eris** (*Strife*) was his sister, and **Phobos** and **Deimos** (*Panic* and *Fear*) were his sons. His symbols are the sword and the burning torch.

Hermes was the son of Zeus and Maia, daughter of Atlas. From infancy he was famous for his cleverness and dexterity, and on this account Zeus made him his messenger. He was the guide of many heroes on dangerous enterprises, and was the conductor of souls to the lower world. He took a keen interest in the affairs of men, and was the god of trade and barter. He is generally represented with winged sandals (*talaria*), a winged hat (*petasus*), and a herald's wand (*caduceus*). Sometimes he holds a purse, his symbol as a god of gain.

Hestia, a sister of Zeus, was the goddess of the hearth. She watched over the sanctity of the home, and the laws of hospitality were sacred to her. She was worshiped both in private households, where the father of the family performed the sacrifices, and in the state as a whole. In the latter case her services were in the hands of priests, one of whose duties was to keep her sacred fire burning.

These were the most important of the Olympian or heavenly gods. There were, however, many minor divin-

ities of the same class. Some of these were **Helios,** god of the sun; **Selēne,** goddess of the moon; **Eos,** of the dawn; **Eros,** god of love; **Nike,** goddess of victory; **Iris,** goddess of the rainbow, and sometimes the messenger of the gods; **Hebe,** goddess of eternal youth; the **Charites,** goddesses of grace and beauty; the **Muses,** goddesses of poetry, music, and the arts.

3. GODS OF THE SEA

The gods of the sea formed a class distinct from the gods of Olympus. The chief of these was **Poseidon,** a brother of Zeus, often represented as riding over the waves in a chariot drawn by brazen-hoofed horses. All the divinities of the sea were subject to him. In the Trojan war he sided with the Greeks, because he had not been paid for his labor in helping to build the walls of Troy. His scepter was the trident, a spear with three prongs.

Other gods of the sea were:

Amphītrite, wife of Poseidon.

Triton, son of Poseidon, whose duty it was at his father's command to sound upon a shell the signal for storm or calm.

Oceanus, son of Uranus and Gaea. He was one of the Titans, and was all-powerful on the sea before Poseidon's time. His wife was **Tethys,** and their children were the rivers of the earth and the ocean-nymphs.

Nereus, a venerable sea-god, said to dwell in the depths of the Aegean. He was the husband of Doris, daughter of Oceanus, and the father of fifty sea-nymphs, the **Nereids.**

Proteus, "the old man of the sea," the keeper of Poseidon's flocks (the seals), who had the power of changing his shape at will.

4. GODS OF THE EARTH AND LOWER WORLD

Another class consisted of gods of the earth and the lower world. The following were the most important:

Gaea, the goddess of the earth, the mother and wife of Uranus. She brought forth the Titans, Cyclōpes, Hecatoncheires, and other terrible monsters.

Rhea, daughter of Uranus and Gaea, and wife of Cronos. She bore Zeus, Poseidon, Hades, and other great divinities, being on this account called "the mother of the gods." The island of Crete was one of the chief seats of her worship. She represented the fertility of nature, and was identified with the Asiatic **Cybele,** "the great mother."

Dionȳsus, a son of Zeus. He was the god of wine, and is said to have traversed the whole world spreading his cult. He was attended by many divine beings of inferior powers, among whom were the **Satyrs,** woodland creatures with pointed ears, small horns, and a short tail.

Pan, son of Hermes, the god of flocks and shepherds. His worship was at first localized in Arcadia, but subsequently spread over the rest of Greece. In sculpture he is represented with horns and goat's feet, sometimes dancing, sometimes playing on the syrinx (Pan's pipe). He was often attended by **Nymphs** (*νύμφαι, maidens*) of the mountains and woods.

Demēter, sister of Zeus, and goddess of agriculture. Her daughter **Persephone** was carried off by **Hades,** and Demeter, disguised as an old woman, roamed over the world seeking her.

Hades, son of Cronos and Gaea, brother of Zeus and Poseidon. He was the god of the lower world, and with his queen Persephone ruled over the shades of the dead. He was sometimes called **Pluto** (*the giver of wealth*)

because it is from the depths of the earth that grain springs up for the benefit of mankind.

5. HEROES

Between gods and mortals there were beings of supernatural powers, namely, the demigods or heroes. Of these the most famous was **Hercules,** son of Zeus and Alcmēne of Thebes. Hera hated him as the offspring of a rival, and it was through her machinations that he became subject to the power of Eurystheus, king of Mycēnae, who compelled him to perform the twelve labors with which his name is associated. These were (1) the slaying of the lion of Nemea, (2) the killing of the Hydra, a water-snake of Lerna near Argos, (3) the capture of the brazen-footed stag of Arcadia, (4) the destruction of the wild-boar of Erymanthus, (5) the cleansing of the stables of Augēas, king of Elis, (6) the destruction of the Stymphalian birds, (7) the capture of the Cretan Bull, (8) the capture of the mares of Diomēdes, king of Thrace, (9) the seizure of the girdle of Hippolyte, queen of the Amazons, (10) the capture of the oxen of Geryon, a giant who lived on the island of Erythīa in the far western seas, (11) the carrying off of the golden apples of the Hesperides, (12) the bringing of the three-headed dog Cerberus from the lower world. All these labors he performed successfully. After death he was made a god, and Hera, relenting toward him, gave him her daughter Hebe in marriage.

6. THE TROJAN WAR

In the mythical history of Greece many of the gods who have been mentioned played a prominent part. This is especially true of the famous Trojan war. The first

cause of this conflict was an episode at the wedding of Peleus, king of the Myrmidons in Thessaly, and the sea-nymph Thetis. All the gods and goddesses had been invited to the festivities except Eris, goddess of strife. Angry at being excluded, she threw into the hall where the guests were assembled a golden apple inscribed "to the fairest." Hera, Athēne, and Aphrodīte each claimed it as her own. Zeus, on being appealed to, referred the matter to Paris, son of king Priam of Troy, and the young prince awarded the prize to Aphrodīte, who had promised him the most beautiful woman in the world for his wife. Nor did the goddess fail to keep her word. Under her guidance Paris went to the court of Menelāus, king of Mycēnae in the Peloponnesus, and with her aid carried off Helen, the king's wife, for she was, as all men agreed, the most beautiful of mortal women.

When news of this outrage spread among the states of Greece, kings and princes under the leadership of Agamemnon, king of Argos and brother of Menelāus, banded themselves together to recover Helen and to punish the Trojans. An army of about one hundred thousand men and nearly twelve hundred ships assembled at Aulis, a port on the coast of Boeotia. There they were delayed for a long time by contrary winds. When Calchas the seer was consulted, he said that the adverse weather had been sent by Artemis, who had been offended by Agamemnon, and that her anger could only be appeased by the sacrifice of Iphigenīa, the king's daughter. The sacrifice was in the very act of consummation when the goddess relented, and substituting a hind as the victim saved Iphigenīa's life. Favorable winds sprang up and the army sailed for Troy.

When they reached the coast of Mysia, the ships were drawn up on the shore, and the ten years' war began. Hera, Athēne, Poseidon, Hermes, and Vulcan aided the

Greeks; while Ares, Apollo, Artemis, and Aphrodīte sided with the Trojans. The most famous Greek warriors were Achilles, son of Peleus and Thetis; Agamemnon of Argos, Menelāus of Mycēnae, Odysseus of Ithaca, Ajax, son of Telamon of Salamis, and Diomēdes of Argos. On the Trojan side the foremost champions were Hector, the eldest son of king Priam; Aenēas, son of Anchīses and Aphrodīte; Deīphobus, son of Priam; Memnon, the Ethiopian, son of Tithonus and Aurora, and the Lycians, Glaucus and Sarpēdon.

The Greeks did not confine their operations to Troy itself, but sacked many cities in the neighborhood. One of these was Chrysa, from which Agamemnon carried off Chrysēis, daughter of Chryses, priest of Apollo. Another was Lyrnessus, where Achilles took captive Brisēis. But Agamemnon, having been compelled to restore Chrysēis to her father, took Brisēis from Achilles. Thereupon the latter refused to take any further part in the war, and withdrew to sulk in his tent. This event, the "wrath of Achilles," is the main theme of Homer's *Iliad*. The Greeks suffered severely by reason of his withdrawal, but for a long time neither their losses nor their prayers could induce him to don his armor again. It was only when his great friend Patroclus, whom he had allowed to lead his Myrmidons to battle, was killed by Hector, that he finally yielded. In his grief for his friend and his desire for vengeance he forgot the wrong done him by Agamemnon, and once more joined the other Greeks. He made an attack of unprecedented ferocity upon the Trojans, and at last killed Hector.

With the ransom of Hector's body by his father Priam the *Iliad* ends. Troy was finally taken by a stratagem. The Greeks built a huge wooden horse, in which a number of warriors were concealed. This they left on the plain in front of Troy, and then sailed away as if they had

given up all hope of taking the city. One Sinon, who posed as a Greek deserter, told the Trojans that the wooden horse was an offering to Pallas Athēne, and said that it had been made large in order to prevent its being carried into the city through any of the gates. When they heard this, the Trojans determined to take it in, and making a breach in the city-wall they drew it inside. That night Sinon let out the warriors hidden in it, a signal was given to the fleet, which was waiting at a neighboring island, and the whole Greek army entered and sacked the city.

Among the few who escaped were Aenēas and his followers, who after a long voyage and many adventures reached Latium, where they founded the city of Lavinium. Some years later Alba Longa was built by Ascanius, son of Aenēas, and from Alba Longa Rome was colonized.

V

ROMAN RELIGION

The religion of the early Romans was much more staid and sober than that of the Greeks, and had little or none of that poetical expansiveness which characterized the latter. It reflected merely the interests of a people engaged for the most part in tilling the soil, breeding cattle, and making war.

Their supreme god was **Jupiter,** the great spirit of the sky, who pervaded the atmosphere, and who manifested his favor or displeasure by varying atmospheric phenomena: clear sky or storm, thunder, lightning, or hail. That this was the original conception of Jupiter is shown among other things by the common phrase, sub Jove esse, *to be in the open air.*

Associated with him, and apparently his feminine counterpart, was **Juno,** another divinity of the atmosphere. In her name and in that of Jupiter we have the same root, *i. e.,* div, *to shine,* pointing to the *bright sky* as their special sphere.

Other gods were:

Janus, god of all beginnings, and so of entrances and doors.

Mars, originally god of vegetation, and afterward of war.

Tellus, goddess of the earth.

Ceres, goddess of agriculture.

Saturnus, god of the sown seed.

Consus, god of the stored-up harvest.

Pales, guardian deity of flocks and shepherds.

Neptūnus, god of springs and streams.

Lares, guardian deities of farm and homestead.

Vesta, goddess of the hearth-fire.

There were besides countless other divinities. It was the Roman belief that the world swarmed with spirits, each one of whom presided over some person or place, some activity, operation, or business, some stage of growth or development. A whole series of deities, for example, watched over the various stages of a child's development: **Candelifera** and the **Carmentes** had to be appealed to if the babe was to be safely born; it was **Vagitānus** only who could inspire the first cry; **Cunīna** guarded the infant in his cradle; **Edūca** taught him to eat; **Potīna,** to drink, and so on through his whole life. In the same way, besides the more important agricultural gods, there was a special divinity for every step in the process of agriculture, from the first breaking of the ground to the storing of the harvest.

One thing is of great importance in studying the nature

of these early Roman gods: they were not conceived of as having the shapes and characteristics of men. They were regarded as spirits who dwelt in the various objects, places, and activities to which they belonged. Jupiter pervaded the air; Janus the door; Vesta the hearth. And so it was not till nearly two centuries after the founding of the city that the Romans had temples or images of their gods.

But with the extension of Rome's power changes were made in her religion. The gods of conquered Italian communities were introduced, and a movement that began toward the end of the regal period led to the Hellenization of almost all the Roman cults. Roman gods were identified with the Greek deities whose spheres of action were held to be the same: Jupiter was identified with Zeus; Juno with Hera; Minerva with Pallas Athēne; Ceres with Demēter; Liber with Dionȳsus; Neptūnus with Poseidon; Mars with Ares; Vulcānus with Hephaestus; Diāna with Artemis; Venus with Aphrodīte; Tellus with Gaea; Vesta with Hestia. The worship of the Greek god Apollo was introduced under his own name at an early date. Another early importation from Greece was the cult of Hermes, who bore on Latin soil the name of Mercurius.

This Hellenization of the old Roman beliefs had become an established fact long before Ovid's time. It manifested itself not simply in the identification of Roman with Greek gods, but also in the introduction of Greek forms of worship, and in the transfer to Roman gods of all those myths which had grown up around the Greek divinities. So what we find in the greater part of the *Metamorphoses* is really Greek mythology under Roman names.

VI

PROSODY

It is assumed that the student, from his reading of Latin prose, is reasonably familiar not only with the quantities of the vowels in the words that he has met, but also with the rules which control the quantities of syllables. For since the rhythm of a Latin verse depends primarily upon the quantities of the syllables of which it consists, a knowledge of these is the first essential to an intelligent reading of Latin poetry. An adequate treatment of the subject may be found in any grammar, but for the sake of convenience a few cardinal principles are set down here:

(1) A syllable that contains a long vowel or a diphthong is long by nature.

(2) A syllable in which a vowel is followed by two or more consonants or by a double consonant (*x z*) is long by position; unless the consonantal combination consists of a mute and a liquid (*l r*), in which case the syllable is sometimes long and sometimes short.

(3) A syllable in which a short vowel is followed by another vowel or by a single consonant is short by nature.

For the quantities of vowels and of syllables see W. 32–37, 682–695; AG. 18, 347–354; GL. 12–14, 702–713; H. 14, 15, 687 ff.; B. 5, 362 ff.; HB. 16–30.

Syllables are combined in metrical units called **feet.** Of these there are many different kinds. Some of the more important are the **dactyl** (– ⏑ ⏑), the **spondee** (– –), and the **trochee** (– ⏑). In all of these the **ictus,** *i. e.*, the ***rhythmical beat,*** falls upon the first syllable. In the case of any foot, the syllable that has the ictus is known as the **thesis**; the part without ictus is called the **arsis.**

A succession of feet, arranged according to a more or less definitely fixed principle, forms a **verse.**

When a word ends within a foot there results what is called a **caesūra** (*cutting*). In one verse there may be two or even more caesuras. If one of these breaks coincides with a pause in the sense, it constitutes the **principal caesura** of the verse. When a caesura occurs after the thesis it is called a **masculine caesura**; when it occurs in the arsis, it is known as a **feminine caesura.** These terms have arisen from the more vigorous character of the verse with caesura after the thesis. In metrical schemes the caesura is marked ‖.

When the end of a word and the end of a foot coincide, the pause is called **diaeresis** (*dividing*). This is marked ‡.

The following phenomena, of frequent occurrence in Latin poetry, should also be noticed:

(1) **Elision.**—This is the slurring over of a final vowel, diphthong, or syllable in *m* before an initial vowel or *h*. The final vowel or syllable should not be entirely suppressed, as it usually is, but merely pronounced lightly.

Example:

Quodque cu|pit, spe|rat, ‖ sua|qu^{e} ill^{um} o|racula | fallunt.

Met. I, 491.

When a final vowel occurs before *es* or *est*, the initial *e* is completely lost—i. e., *bona es* is pronounced *bonas*, *bona est* is pronounced *bonast*. When a final syllable in *m* occurs before *es* or *est*, both final *m* and initial *e* are lost—i. e., *bonum est* is pronounced *bonust*.

Examples:

Coniugis | auguri|o ‖ quam|quam Ti|tania | mota (e)st.

Met. I, 395.

Quod soli|du(m e)st flec|tique ne|quit, ‖ mu|tatur in | ossa.

Met. I, 409.

It should be remembered that the different kinds of elision that have been mentioned were practised by the Romans in reading prose as well as poetry.

(2) **Hiātus.**—Sometimes a final vowel or diphthong is not elided before an initial vowel or *h*. This is called **hiātus** (*gaping*), from the effect which the sequence of the two vowel sounds has upon the vocal tube. It occurs most frequently before a pause or when the writer wishes to give special emphasis to a word. With monosyllabic interjections it is the usual practise.

Examples:

Est celer | Isme|nos || cum | Phegia|co Ery|mantho.
Met. II, 244.

O et | de Lati|a, || o | et de | gente Sa|bina.
Met. XIV, 832.

(3) **Synizēsis.**—This is the uniting of two successive vowel sounds in the body of a word into a single long syllable.

Examples:

Omnia | pontus e|rant ; || dee͡|rant quoque | litora | ponto.
Met. I, 292.

Dentibus | horren|dus cus|tos erat | arietis | aure͡i.
Met. VII, 151.

(4) **Diastole.**—The lengthening of a short syllable for metrical purposes.

Examples:

Mygdoni|usque Me¦las || et | Taenari¦ūs Eu|rotas.
Met. II, 247.

Nubibus | esse so¦lēt || aut | purpure¦ae au|rorae.
Met. III, 184.

Et dis | cara fe¦rār et | vertice | sidera | tangam.
Met. VII, 61.

(5) **Systole.**—The term applied to the shortening of a long syllable.

Example:

Nec procul | afuĕ|runt || tel|luris | margine | summae.

Met. X, 55.

Ovid uses only two meters: the **Dactylic Hexameter** and the **Dactylic Pentameter.**

The **Dactylic Hexameter** is a verse consisting of six feet (**ἓξ μέτρα**). Of these the first four are either dactyls (–́ ⏑ ⏑), or their metrical equivalents, spondees (–́ –); the fifth foot is regularly a dactyl, but occasionally a spondee; the sixth foot is either a spondee or a trochee (–́ ⏑). When there is a spondee in the fifth foot, the verse is called **spondaic.** Poets use spondaic lines when, in order to give a better representation of the action or state described, they want a verse with a specially slow movement. For a spondee, consisting as it does of two long syllables, is slower than a dactyl with its one long and two shorts. To a large extent this consideration determines also the proportion of dactyls and spondees in the first four feet of the verse.

The principal caesura generally occurs after the thesis or in the arsis of the third foot. Not infrequently, however, it is found in the fourth foot, in which case there is generally a subordinate caesura in the second foot.

The scheme of the dactylic hexameter is as follows:

– ⏑̄ ⏑ | – ⏑̄ ⏑ | – ⏑̄ ⏑ | – ⏑̄ ⏑ | – ⏑̄ ⏑ | – ⏓

Examples:

Iāmqu͡ĕrăt | īn tō|tās || spār|sūrūs | fūlmĭnă | tērrās:
sēd tĭmŭ|īt, || nē | fōrtĕ să|cēr || tŏt ăb | īgnĭbŭs | ăēthēr
cōncĭpĕ|rēt flām|mās, || lōn|gūsqu͡ĕ ār|dēscĕrĕt | āxĭs,
ēssĕ quŏ|qu͡ĕ īn fā|tīs || rĕmĭ|nīscĭtŭr | , ādfŏrĕ | tēmpŭs,
quō mărĕ | , quō tēl|lūs, || cōr|rēptăquĕ | rēgĭă | cāēlī
ārdĕăt | , ēt mūn|dī || mō|lēs ŏpĕ|rōsă lă|bōrĕt.

Met. I, 253–258.

Example of spondaic verse:

Lūmĭnă vērsā|rūnt || ănĭ|mām sĭmŭl | ēxhā|lārūnt.

Met. VI, 247.

This measure has sometimes been used by English poets, and the following lines taken from Kingsley's Andromeda will perhaps help the student to understand the movement of the ancient verse. It will be noticed, however, that in these lines the rhythm depends not upon the quantities of the syllables as in Latin hexameters, but on the accents of the words.

So through the long, long hours the maid stood helpless and hopeless,
Wide-eyed, downward gazing in vain at the black, blank darkness.
Feebly at last she began, while wild thoughts bubbled within her:
"Guiltless I am; why thus then? Are gods more ruthless than mortals?
Have they no mercy for youth? No love for the souls who have loved them?
Even as I loved thee, dread sea, as I played by thy margin,
Blessing thy wave as it cooled me, thy wind as it breathed on my forehead."

The so-called **Dactylic Pentameter** is really only a modification of the hexameter. Instead of a dactyl or spondee in the third foot it has one accented long syllable followed by diaeresis, and instead of a spondee or a trochee in the sixth foot one accented syllable either long or short. Spondees may be substituted for dactyls in the first two feet only.

The scheme is as follows:

$$- \breve{\smile}\breve{\smile} \mid - \breve{\smile}\breve{\smile} \mid - \,\#\, - \smile\smile \mid - \smile\smile \mid \times$$

Sēd tămĕn | hāē lăcrĭ|māē # pōndĕră | vōcĭs hă|bēnt.

Heroid. III, 4.

Fās ēst | dē dŏmĭ|nō # pāucă vĭ|rōquĕ quĕ|rī.—*Ib.*, 6.

The dactylic pentameter is used only in connection with the dactylic hexameter, completing the sense of the latter, and forming with it the **Elegiac stanza.** It is this stanza that is used in all the important poems of Ovid, with the exception of the *Metamorphoses.* The name pentameter

arose from the old and erroneous division of the line into five feet.

English poets have experimented with this meter also. The following example is taken from Clough's *Amours de Voyage:*

Is it illusion? Or does there a spirit from perfecter ages,
Here, even yet, amid loss, change, and corruption abide?
Lives in the exquisite grace of the column disjointed and single,
Haunts the rude masses of brick garlanded gaily with vine,
E'en in the turret fantastic surviving that springs from the ruin,
E'en in the people itself? Is it illusion or no?

THE METAMORPHOSES

It is not the workaday world that we find in the *Metamorphoses* of Ovid, but a world of wonders, of supernatural influences, of mystery, magic, and enchantment. Gods and goddesses, nymphs and fauns, demigods and heroes, giants of vast size and strange attributes, fire-spitting dragons, and monstrous creatures of the deep are seen side by side with men and women in the changing scenes of this mythical phantasmagoria. There is no sharp line of division between the human and the divine, the natural and the supernatural. The divinities love and hate, show anger and jealousy, ambitions and strivings, have their bickerings and reconciliations, just as the mortals in whose affairs they take so lively an interest, and whose fortunes they are so ready to advance or to thwart. Nor are the actions of the men and women of this wonder-world bounded by normal human limitations. Guardian deities are ever by their sides, giving strength to their arms, craft to their minds, courage to their hearts; and at such times the proof of their prowess is not to be found in the victory, to which divine assistance contributes so much, but in the fact of their having, without assurance of supernatural aid, submitted themselves to tests which no mortal, even though he were the bravest of the brave, could of his own power withstand.

Yet this intervention of the gods is not haphazard, not a matter of spasmodic whim. Poetic justice of a sort is maintained. The gods are generally on the side of deserving valor, and when swift retribution is meted out, the victim has in most cases, consciously or unconsciously, been guilty of some transgression. The flood that submerged the world was sent because the crimes of men smelled even to heaven; but for their piety's sake Deucalion and Pyrrha were saved. Phaëthon was dashed from the chariot of the sun because he, a mortal, had presumed to attempt what even the God of Light had difficulty in doing. Cadmus' unjust exile procured for him divine compassion, but he did not succeed in founding his city till he had proved his valor. The cruel fate of Actaeon, who was torn to pieces by his own hunting-dogs, was due to his having, though unwittingly, committed sacrilege. Atlas was changed into a mountain, but only because he had violated the laws of hospitality, and tried to turn a stranger from his door. It was Andromeda's innocence that aroused the sympathy of Perseus and saved her from death. In the fate of Niobe we see the punishment of overweening pride. Midas was threatened with death by starvation because he had shown boundless greed; he was saved by repentance. Achilles' brutality toward Cycnus, the son of Neptune, prompted that god to compass his death. Great deeds, even the favor of Venus, could not alter the decree of fate and save Julius Caesar from the daggers of assassins, but they brought about his deification.

In other stories the justice of the outcome is more difficult to see. Innocent Daphne suffered for her beauty,

and was only saved from Apollo by her transformation into a laurel-tree. Yet Apollo was foiled, and in his discomfiture we see the triumph of Cupid, at whose power he had dared to sneer. In the tale of Europa, too, we have an innocent girl suffering for no other reason than that she had been unfortunate enough to attract the attention of Jupiter, who in his love-affairs recked not of the claims of mortals. In *Pyramus and Thisbe* the interest is wholly human. They were true lovers whom parental objections drove to an adventure which through a series of mischances resulted in their death.

But, various as are the motives of the stories, there is one element common to all. In every one, or practically every one, we find a *metamorphosis*—that is, a transformation, a change of form. It is this fact that explains why myths of such divergent origin and heterogeneous character are included in the same collection, and herein also we have the explanation of the title *Metamorphoses* given to the whole work. In *Deucalion and Pyrrha* the stones cast behind them by the two survivors of the flood are changed into human beings. In *Apollo and Daphne* the nymph is transformed into a laurel-tree. The sisters of Phaëthon are metamorphosed into poplars. Jupiter, to carry off Europa, changes himself into a bull. In the story of Cadmus the dragons' teeth, when sown, are changed into armed warriors, and the subsequent metamorphosis of the hero himself into a serpent is hinted at. Actaeon is changed into a stag for intruding into the presence of Diana. The nymph Echo, stricken to the heart by Narcissus' repudiation of her, pines away until nothing remains

but her voice. Even in *Pyramus and Thisbe,* in which the purely mythical element has so small a part, the fruit of the mulberry-tree, under which the two hapless lovers kill themselves, is changed from white to a blood-red color. In the stories in which Perseus appears, the head of the Gorgon Medusa, which he carries with him and which has the power of changing everything it looks at into stone, plays a prominent part. In *Ceres and Proserpina* there is no metamorphosis in the main story, but more than one transformation is worked into it incidentally: Cyane, the nymph of the spring through which Pluto forces a way with his captive, loses her original form; the boy, who in his effrontery mocks Ceres, is changed into a lizard; Ascalaphus, who reports that Proserpina has eaten pomegranate seeds and so cut herself off from an unconditional return to the upper world, becomes an owl. Niobe, sitting in the midst of her dead, hardens into a stone, and is carried off by a whirlwind to her native Phrygia. By the arts of Medea more than one metamorphosis is brought about. To gain Ganymede, Jupiter transforms himself into an eagle. At Midas' touch all things are changed to gold. Cycnus' body is turned into a swan. The ships of Aeneas, when they are threatened with destruction by fire at the hands of Turnus, become by Cybele's intervention sea-nymphs. Aeneas himself is made a god, as is Romulus, and in still later times Julius Caesar.

The arrangement of the stories has the semblance of being chronological, strict chronology in such a medley of myths being impossible. The poet begins with the creation, describes the four ages of Gold, Silver, Bronze, and Iron, and then passes to the flood. A

prominent place is given to the myths that cluster around the foundation and early history of Thebes, to the Argonautic expedition, the Trojan war, the coming of Aeneas to Latium, the founding of Rome, and the death of Julius Caesar, with whose metamorphosis into a star the poem ends. How far the order of the stories is of the poet's own devising, or to what extent he followed the arrangement that he found in other collections, is uncertain. While something is undoubtedly due to his predecessors, it is generally assumed that the connection of the stories is for the most part Ovid's own. It shows a wonderful ingenuity, a singularly dexterous manipulation of material. The relative chronological position of the more important cycles of stories (as, for example, those that were connected with the voyage of the Argonauts and with the Trojan war) occasioned no difficulty. It was in weaving the host of other fables into the sequence that the poet's real task lay. For it must be remembered that, while within the different cycles stories sometimes have an internal connection, there is no connection of this kind between the cycles, and there are in addition many single stories that stand quite alone, without affiliation with any of the others. Ovid adopts various devices of juncture. For example, when there are different versions of the same myth, he chooses that one which affords the easiest transition to the story which he intends to give next. Another method he uses is that of putting a number of fables into the mouth of some person whom he has introduced in the regular course of his narrative. An illustration of this is found in the stories told to one another by the daughters of Minyas as they sit spinning

their wool. In the *Song of Orpheus*, also, several different narratives are given. The figures made by Minerva and Arachne in their weaving contest furnish still another opportunity for the introduction of a number of fables.

Of the origin of these myths of transformation little can be said here. By far the greater part of those included by Ovid in his poem were taken by him from Greek sources; but those in the later books are, as the subjects indicate, distinctly Roman. Of the former, many were doubtless developed by the Greeks themselves, while some had come to them from the East. They have in general the ear-marks of great antiquity, and belong to the childhood of the world. In their primitive simplicity people explained the chance resemblance of a mass of rock to a man's or woman's figure by assuming that it was actually a man or a woman transformed into stone. In the same way similarity or fancied similarity in bird or beast to human qualities led them to suppose that these really were men and women who had been changed into animals. The gum exuding from the bark of a tree suggested tears, and it was an easy transition from this idea to that of some person transformed at a time of sorrow and weeping into a tree. At the root of all such notions is probably the firmly fixed belief in the immortality of the soul. These various transformations were in one shape or another continuations of the former life.

But the metamorphosis is only the climax of the story. Of the substance, of the contents of the fables, the origins are as diverse as the myths themselves. In some cases reasonably simple explanations have been suggested. For example, Proserpina, according to the

myth was stolen from her mother Ceres, the goddess of agriculture, by Pluto, god of the infernal regions. Ceres appealed to Jupiter for redress, and a compromise was finally effected by which Proserpina should spend half of each year in the lower regions and half in the world above. In all probability this story merely symbolizes the long concealment of the seed sown in the ground, and the subsequent emergence of the stalk or shoot. Again, in the myth of Jason and the other Argonauts sailing to the Black Sea to bring back the golden fleece, we have perhaps nothing more than a highly elaborated, much embroidered account of an early expedition in search of gold. Other illustrations might be given, for while it is undoubtedly true that the rationalization of ancient mythology has in some quarters been pushed too far, it is undeniable that we can in a large number of cases, under manifold poetical and mythical accretions, discern some extremely simple idea.

2. DEUCALION AND PYRRHA

(*Met.* i, 253–415)

[Angry at the wickedness of the world, Jupiter resolved to destroy it. Abandoning his first plan of making fire the instrument of its destruction, he decided to send a great flood, by the waters of which the whole earth should be covered and all living things perish.

Action followed swiftly on the heels of decision. Imprisoning Aquilo, the wind that clears the sky, he let loose Notus, the rainy wind from the south. At his

request Neptune summoned the river-gods and bade them pour forth all the reserves of their fountain-heads. They obeyed, and while torrents of rain descended from the thick masses of cloud, the rivers throughout the whole world overflowed their banks in a vast inundation. People perished by the thousand, wild animals were swept away by the resistless flood, birds, after vainly seeking a resting-place, sank down with exhausted wings into the waters, and sea-nymphs and other creatures of the deep marveled to find themselves swimming among forests and cities.

All had perished but two, Deucalion, son of Prometheus, and Pyrrha, his cousin and wife, who had succeeded in reaching the top of Mt. Parnassus in a boat. They also would have been submerged had not Jupiter, seeing them the sole survivors, and remembering that in the midst of the general wickedness their piety had remained steadfast, taken pity on them and ordered the flood to be stayed. They were saved, but, seeing the almost universal destruction around them, hardly knew whether or not they should regard their rescue as a blessing. Overwhelmed and bewildered, they betook themselves to the oracle of Themis on the mountain top, and asked if in any way the fearful damage done to the race of men could be repaired. In answer the oracle bade them cast behind them the bones of their mother. Pyrrha, interpreting literally, shrank from the very thought of such impiety; but Deucalion, with his father's wisdom, gave a different meaning to the words, pointing out that it was mother earth who was referred to, and by the bones were meant the stones upon the ground. Thereupon picking up the stones that lay around, they cast them be-

hind them, and those thrown by Deucalion became men, and those by Pyrrha women.]

Iamque erat in totas sparsurus fulmina terras:
sed timuit, ne forte sacer tot ab ignibus aether
conciperet flammas, longusque ardesceret axis;
esse quoque in fatis reminiscitur, adfore tempus,
quo mare, quo tellus, correptaque regia caeli
ardeat, et mundi moles operosa laboret.
Tela reponuntur manibus fabricata Cyclopum:
poena placet diversa: genus mortale sub undis
perdere, et ex omni nimbos demittere caelo.
Protinus Aeoliis Aquilonem claudit in antris,
et quaecumque fugant inductas flamina nubes,
emittitque Notum. Madidis Notus evolat alis,
terribilem picea tectus caligine vultum:
barba gravis nimbis, canis fluit unda capillis,
fronte sedent nebulae, rorant pennaeque sinusque.
Utque manu late pendentia nubila pressit,
fit fragor; hinc densi funduntur ab aethere nimbi.
Nuntia Iunonis varios induta colores
concipit Iris aquas, alimentaque nubibus adfert.
Sternuntur segetes et deplorata colonis
vota iacent, longique perit labor inritus anni.
Nec caelo contenta suo est Iovis ira, sed illum
caeruleus frater iuvat auxiliaribus undis.
Convocat hic amnes. Qui postquam tecta tyranni
intravere sui, 'non est hortamine longo
nunc' ait 'utendum. Vires effundite vestras
(sic opus est); aperite domos ac mole remota
fluminibus vestris totas inmittite habenas.'
Iusserat: hi redeunt, ac fontibus ora relaxant

et defrenato volvuntur in aequora cursu.
Ipse tridente suo terram percussit: at illa
intremuit motuque vias patefecit aquarum.
Exspatiata ruunt per apertos flumina campos,
cumque satis arbusta simul pecudesque virosque
tectaque cumque suis rapiunt penetralia sacris.
Siqua domus mansit, potuitque resistere tanto
indeiecta malo, culmen tamen altior huius
unda tegit, pressaeque latent sub gurgite turres.

Iamque mare et tellus nullum discrimen habebant:
omnia pontus erant; deerant quoque litora ponto.
Occupat hic collem; cumba sedet alter adunca
et ducit remos illic, ubi nuper ararat;
ille supra segetes aut mersae culmina villae
navigat; hic summa piscem deprendit in ulmo.
Figitur in viridi, si fors tulit, ancora prato,
aut subiecta terunt curvae vineta carinae;
et, modo qua graciles gramen carpsere capellae,
nunc ibi deformes ponunt sua corpora phocae.
Mirantur sub aqua lucos urbesque domosque
Nereïdes, silvasque tenent delphines, et altis
incursant ramis, agitataque robora pulsant.
Nat lupus inter oves, fulvos vehit unda leones,
unda vehit tigres; nec vires fulminis apro,
crura nec ablato prosunt velocia cervo.
Quaesitisque diu terris, ubi sistere posset,
in mare lassatis volucris vaga decidit alis.
Obruerat tumulos immensa licentia ponti,
pulsabantque novi montana cacumina fluctus.
Maxima pars unda rapitur; quibus unda pepercit,
illos longa domant inopi ieiunia victu.

Separat Aonios Oetaeis Phocis ab arvis,

terra ferax, dum terra fuit, sed tempore in illo
pars maris et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra duobus,
nomine Parnasus, superantque cacumina nubes.
Hic ubi Deucalion (nam cetera texerat aequor)
cum consorte tori parva rate vectus adhaesit,
Corycidas nymphas et numina montis adorant
fatidicamque Themin, quae tunc oracla tenebat.
Non illo melior quisquam nec amantior aequi
vir fuit, aut illa metuentior ulla deorum.
Iuppiter ut liquidis stagnare paludibus orbem
et superesse videt de tot modo milibus unum,
et superesse videt de tot modo milibus unam,
innocuos ambos, cultores numinis ambos,
nubila disiecit, nimbisque Aquilone remotis
et caelo terras ostendit et aethera terris.
Nec maris ira manet, positoque tricuspide telo
mulcet aquas rector pelagi, supraque profundum
exstantem atque umeros innato murice tectum
caeruleum Tritona vocat, conchaeque sonanti
inspirare iubet, fluctusque et flumina signo
iam revocare dato. Cava bucina sumitur illi,
tortilis, in latum quae turbine crescit ab imo,
bucina, quae medio concepit ubi aëra ponto,
litora voce replet sub utroque iacentia Phoebo.
Tunc quoque, ut ora dei madida rorantia barba
contigit, et cecinit iussos inflata receptus,
omnibus audita est telluris et aequoris undis,
et quibus est undis audita, coërcuit omnes.
Iam mare litus habet; plenos capit alveus amnes;
flumina subsidunt; collesque exire videntur;
surgit humus; crescunt loca decrescentibus undis.

Postque diem longam nudata cacumina silvae
ostendunt, limumque tenent in fronde relictum.
Redditus orbis erat. Quem postquam vidit inanem
et desolatas agere alta silentia terras,
Deucalion lacrimis ita Pyrrham adfatur obortis:
'O soror, o coniunx, o femina sola superstes,
quam commune mihi genus et patruelis origo,
deinde torus iunxit, nunc ipsa pericula iungunt,
terrarum, quascumque vident occasus et ortus,
nos duo turba sumus; possedit cetera pontus.
Haec quoque adhuc vitae non est fiducia nostrae
certa satis; terrent etiam nunc nubila mentem.
Quis tibi, si sine me fatis erepta fuisses,
nunc animus, miseranda, foret? Quo sola timorem
ferre modo posses? Quo consolante doleres?
Namque ego (crede mihi), si te quoque pontus haberet,
te sequerer, coniunx, et me quoque pontus haberet.
O utinam possem populos reparare paternis
artibus, atque animas formatae infundere terrae!
Nunc genus in nobis restat mortale duobus
(sic visum superis), hominumque exempla manemus.'
Dixerat, et flebant. Placuit caeleste precari
numen, et auxilium per sacras quaerere sortes.
Nulla mora est: adeunt pariter Cephisidas undas,
ut nondum liquidas, sic iam vada nota secantes.
Inde ubi libatos inroravere liquores
vestibus et capiti, flectunt vestigia sanctae
ad delubra deae, quorum fastigia turpi
pallebant musco, stabantque sine ignibus arae.
Ut templi tetigere gradus, procumbit uterque
pronus humi, gelidoque pavens dedit oscula saxo,
atque ita 'Si precibus' dixerunt 'numina iustis

victa remollescunt, si flectitur ira deorum,
dic, Themi, qua generis damnum reparabile nostri
arte sit, et mersis fer opem, mitissima, rebus.'
Mota dea est, sortemque dedit: 'Discedite templo,
et velate caput, cinctasque resolvite vestes,
ossaque post tergum magnae iactate parentis.'
Obstipuere diu, rumpitque silentia voce
Pyrrha prior, iussisque deae parere recusat,
detque sibi veniam, pavido rogat ore, pavetque
laedere iactatis maternas ossibus umbras.
Interea repetunt caecis obscura latebris
verba datae sortis secum, inter seque volutant.
Inde Promethides placidis Epimethida dictis
mulcet, et 'Aut fallax' ait 'est sollertia nobis,
aut pia sunt nullumque nefas oracula suadent.
Magna parens terra est, lapides in corpore terrae
ossa reor dici; iacere hos post terga iubemur.'
Coniugis augurio quamquam Titania mota est,
spes tamen in dubio est: adeo caelestibus ambo
diffidunt monitis. Sed quid temptare nocebit?
Discedunt, velantque caput, tunicasque recingunt,
et iussos lapides sua post vestigia mittunt.
Saxa (quis hoc credat, nisi sit pro teste vetustas?)
ponere duritiem coepere suumque rigorem,
mollirique mora, mollitaque ducere formam.
Mox ubi creverunt, naturaque mitior illis
contigit, ut quaedam, sic non manifesta, videri
forma potest hominis, sed, uti de marmore coepto,
non exacta satis rudibusque simillima signis.
Quae tamen ex illis aliquo pars umida suco
et terrena fuit, versa est in corporis usum;
quod solidum est flectique nequit, mutatur in ossa;

quae modo vena fuit, sub eodem nomine mansit;
inque brevi spatio superorum numine saxa
missa viri manibus faciem traxere virorum,
et de femineo reparata est femina iactu.
Inde genus durum sumus experiensque laborum
et documenta damus, qua simus origine nati.

APOLLO AND DAPHNE

(*Met.* i, 452–567)

["Little hast thou to do with arms," said Apollo to Cupid when he saw him bending his bow; "they are becoming to me, but hardly to thee. Content thyself with thy love-affairs." "Great indeed is the power of thy bow," was the answer, "but thou thyself shalt be subdued by mine."

Not long afterward the angry little god fulfilled his threat. He drew two arrows from his quiver, one gilded and making for love, the other tipped with lead and inspiring hatred of love. With the first he pierced Apollo's heart, with the other wounded the nymph Daphne, daughter of the river-god Peneus. And so it came about that Apollo felt for the first time the power of love, but Daphne shrank from it. Many suitors came to her, but she repulsed them all, living in freedom in the woods, and in her hatred of men rivalling the virgin goddess Diana. And most of all did she flee from Apollo. "No ordinary lover am I," he cried, "but the lord of the Delphic land, of Tenedos, and of Patara, a son of Jove himself, with knowledge of all things that are, or have been, or shall be; the god of healing, too, able to cure every ill that flesh is heir to, everything except, alas!

CUPID.

From a painting by A. R. Mengs.

this wound in my own heart." He would have said more, but Daphne had fled in terror. He pursued, and when she saw him pressing close and closer upon her, she cried out to her father, the river-god, to save her by changing the form which had brought her into such peril. Her father heard her prayer, and just as Apollo caught up with her, she was transformed into a laurel-tree. Even then the god's love did not cease, and in memory of her he made the laurel his favorite tree, and consecrated it to his service forever.]

Primus amor Phoebi Daphne Peneïa, quem non
fors ignara dedit, sed saeva Cupidinis ira.
Delius hunc, nuper victo serpente superbus,
viderat adducto flectentem cornua nervo,
'Quid' que 'tibi, lascive puer, cum fortibus armis?'
dixerat; 'ista decent umeros gestamina nostros,
qui dare certa ferae, dare vulnera possumus hosti,
qui modo pestifero tot iugera ventre prementem
stravimus innumeris tumidum Pythona sagittis.
Tu face nescio quos esto contentus amores
inritare tua, nec laudes adsere nostras.'
Filius huic Veneris 'Figat tuus omnia, Phoebe,
te meus arcus' ait: 'quantoque animalia cedunt
cuncta deo, tanto minor est tua gloria nostra.'
Dixit et, eliso percussis aëre pennis,
impiger umbrosa Parnasi constitit arce,
eque sagittifera prompsit duo tela pharetra
diversorum operum: fugat hoc, facit illud amorem.
Quod facit, auratum est et cuspide fulget acuta;
quod fugat, obtusum est et habet sub harundine plumbum.

Hoc deus in nympha Peneïde fixit, at illo
laesit Apollineas traiecta per ossa medullas.
Protinus alter amat, fugit altera nomen amantis,
silvarum tenebris captivarumque ferarum
exuviis gaudens, innuptaeque aemula Phoebes.
Vitta coërcebat positos sine lege capillos.
Multi illam petiere, illa aversata petentes
impatiens expersque viri nemora avia lustrat,
nec quid Hymen, quid amor, quid sint conubia, curat.
Saepe pater dixit 'Generum mihi, filia, debes,'
saepe pater dixit 'Debes mihi, nata, nepotes':
illa, velut crimen taedas exosa iugales,
pulchra verecundo suffunditur ora rubore,
inque patris blandis haerens cervice lacertis,
'Da mihi perpetua, genitor carissime,' dixit
'virginitate frui: dedit hoc pater ante Dianae.'
Ille quidem obsequitur, sed te decor iste quod optas
esse vetat, votoque tuo tua forma repugnat:
Phoebus amat, visaeque cupit conubia Daphnes,
quodque cupit, sperat, suaque illum oracula fallunt.
Utque leves stipulae demptis adolentur aristis,
ut facibus saepes ardent, quas forte viator
vel nimis admovit vel iam sub luce reliquit,
sic deus in flammas abiit, sic pectore toto
uritur et sterilem sperando nutrit amorem.
Spectat inornatos collo pendere capillos,
et 'Quid, si comantur?' ait. Videt igne micantes
sideribus similes oculos, videt oscula, quae non
est vidisse satis; laudat digitosque manusque.
Illa fugit, neque ad haec revocantis verba resistit:
'Nympha, precor, Peneï, mane! Non insequor hostis:
nympha, mane! Sic agna lupum, sic cerva leonem,

sic aquilam penna fugiunt trepidante columbae,
hostes quaeque suos: amor est mihi causa sequendi.
Me miserum! Ne prona cadas, indignave laedi
crura notent sentes, et sim tibi causa doloris.
Aspera, qua properas, loca sunt. Moderatius, oro,
curre, fugamque inhibe; moderatius insequar ipse.
Cui placeas, inquire tamen. Non incola montis,
non ego sum pastor, non hic armenta gregesque
horridus observo. Nescis, temeraria, nescis,
quem fugias, ideoque fugis. Mihi Delphica tellus
et Claros et Tenedos Patareaque regia servit;
Iuppiter est genitor; per me quod eritque fuitque
estque patet; per me concordant carmina nervis.
Certa quidem nostra est, nostra tamen una sagitta
certior, in vacuo quae vulnera pectore fecit.
Inventum medicina meum est, opiferque per orbem
dicor, et herbarum subiecta potentia nobis:
ei mihi, quod nullis amor est sanabilis herbis,
nec prosunt domino, quae prosunt omnibus, artes!'
Plura locuturum timido Peneïa cursu
fugit, cumque ipso verba imperfecta reliquit,
et levis impulsos retro dabat aura capillos,
auctaque forma fuga est. Sed enim non sustinet ultra
perdere blanditias iuvenis deus, utque movebat
ipse amor, admisso sequitur vestigia passu.
Ut canis in vacuo leporem cum Gallicus arvo
vidit, et hic praedam pedibus petit, ille salutem:
alter inhaesuro similis iam iamque tenere
sperat, et extento stringit vestigia rostro;
alter in ambiguo est, an sit comprensus, et ipsis
morsibus eripitur, tangentiaque ora relinquit:
sic deus et virgo, est hic spe celer, illa timore.

Qui tamen insequitur, pennis adiutus amoris
ocior est requiemque negat tergoque fugacis
inminet et crinem sparsum cervicibus adflat.
Viribus absumptis expalluit illa, citaeque
victa labore fugae, spectans Peneïdas undas,
'Fer, pater,' inquit 'opem, si flumina numen habetis!
Qua nimium placui, mutando perde figuram!'
Vix prece finita, torpor gravis occupat artus;
mollia cinguntur tenui praecordia libro,
in frondem crines, in ramos bracchia crescunt,
pes, modo tam velox, pigris radicibus haeret,
ora cacumen obit; remanet nitor unus in illa.
Hanc quoque Phoebus amat, positaque in stipite dextra
sentit adhuc trepidare novo sub cortice pectus,
complexusque suis ramos, ut membra, lacertis
oscula dat ligno: refugit tamen oscula lignum.
Cui deus 'At quoniam coniunx mea non potes esse,
arbor eris certe' dixit 'mea. Semper habebunt
te coma, te citharae, te nostrae, laure, pharetrae:
tu ducibus Latiis aderis, cum laeta triumphum
vox canet, et visent longas Capitolia pompas:
postibus Augustis eadem fidissima custos
ante fores stabis, mediamque tuebere quercum:
utque meum intonsis caput est iuvenale capillis,
tu quoque perpetuos semper gere frondis honores.'
Finierat Paean: factis modo laurea ramis
adnuit, utque caput visa est agitasse cacumen.

PHAËTHON

(*Met.* ii, 1–366)

[Determined to test the truth of his mother Clymene's story that Phoebus was his father, Phaëthon with much difficulty ascended to the Sun-god's palace. There upon a throne, brilliant with precious stones, sat Phoebus, and around him in attendance stood the Days, the Months, and the Years, with the Hours and the different Seasons. He received Phaëthon kindly, and assured him that Clymene had spoken truly, whereupon Phaëthon prayed that, as a proof that he really regarded him as his son, he should grant a boon that he craved. Phoebus swore by the waters of Styx that he would do whatever he asked, and then Phaëthon prayed to be allowed to drive the chariot of the sun for a day. In vain did Phoebus try to dissuade him, pointing out the terrible perils of such a venture. The boy could not be induced to relinquish his design, and the Sun-god was bound by his oath to fulfil his promise.

The four steeds, their nostrils breathing fire, were led from their stalls and harnessed to the golden car. Phoebus rubbed on Phaëthon's face an ointment that would enable him to endure the heat better, and then, with some parting injunctions as to the best route to take, dismissed him. Phaëthon leaped into the chariot, and the course began. From the very beginning there was difficulty and danger. Phaëthon's light weight was not sufficient to keep the car steady, and the horses, feeling the difference, left the beaten track. The young char-

ioteer did not know the way, nor, if he had known it, could he have controlled the steeds. Now he looked down on the earth so far, far beneath him, now back over the way he had come, now forward at the still greater space to be traversed. The monstrous shapes of the constellations filled him with horror, and a crisis was reached when he saw the huge claws of the Crab extended toward him. He became paralyzed with fear, and relaxed his hold on the reins. The horses, no longer even partially checked, ran where they would, first up to heights hitherto unknown to them, then down close to the earth. Disaster followed quickly: mountain peaks blazed, then cities burned, and whole peoples were destroyed; rivers were dried up in their channels, and springs ceased to flow; the earth split open, and for the first time light penetrated into the infernal regions; the ocean receded, and in places where there once had been a vast expanse of sea, there was now a waste of sand. Only in their deepest grottoes could the sea-gods find safety.

But it was Mother Earth who suffered most severely, and it was she who called on Jove himself to stay the calamity, lest the whole universe should perish. Hearing her, he shattered the chariot with a thunderbolt in the middle of its wild career, and the lifeless body of Phaëthon, the flames playing havoc with his hair, fell like a meteor to the earth. The river Eridanus received him, and the Naiads of Italy tended and buried him.

After a long search Clymene found his resting-place, and she with his sisters, the Heliads, mourned over him, till finally the latter were changed into trees. Even then their tears did not cease to flow, but exuding from

the bark came to be called amber, worn now by Roman women as an ornament.]

Regia Solis erat sublimibus alta columnis,
clara micante auro flammasque imitante pyropo
cuius ebur nitidum fastigia summa tegebat,
argenti bifores radiabant lumine valvae.
Materiam superabat opus: nam Mulciber illic
aequora caelarat medias cingentia terras,
terrarumque orbem, caelumque quod inminet orbi.
Caeruleos habet unda deos, Tritona canorum,
Proteaque ambiguum, balaenarumque prementem
Aegaeona suis inmania terga lacertis,
Doridaque et natas, quarum pars nare videtur,
pars in mole sedens virides siccare capillos,
pisce vehi quaedam; facies non omnibus una,
non diversa tamen, qualem decet esse sororum.
Terra viros urbesque gerit silvasque ferasque
fluminaque et nymphas et cetera numina ruris.
Haec super imposita est caeli fulgentis imago,
signaque sex foribus dextris totidemque sinistris.
Quo simul acclivi Clymeneïa limite proles
venit, et intravit dubitati tecta parentis,
protinus ad patrios sua fert vestigia vultus,
consistitque procul: neque enim propiora ferebat
lumina. Purpurea velatus veste sedebat
in solio Phoebus claris lucente smaragdis.
A dextra laevaque Dies et Mensis et Annus
Saeculaque et positae spatiis aequalibus Horae,
Verque novum stabat cinctum florente corona;
stabat nuda Aestas et spicea serta gerebat;
stabat et Autumnus, calcatis sordidus uvis,

et glacialis Hiems, canos hirsuta capillos.
Inde loco medius rerum novitate paventem
Sol oculis iuvenem, quibus adspicit omnia, vidit,
'Quae' que 'viae tibi causa? Quid hac' ait 'arce petisti,
progenies, Phaëthon, haud infitianda parenti?'
Ille refert 'O lux inmensi publica mundi,
Phoebe pater, si das usum mihi nominis huius,
nec falsa Clymene culpam sub imagine celat,
pignera da, genitor, per quae tua vera propago
credar, et hunc animis errorem detrahe nostris.'
Dixerat: at genitor circum caput omne micantes
deposuit radios, propiusque accedere iussit;
amplexuque dato 'Nec tu meus esse negari
dignus es, et Clymene veros' ait 'edidit ortus.
Quoque minus dubites, quodvis pete munus, ut illud
me tribuente feras. Promissis testis adesto
dis iuranda palus, oculis incognita nostris.'
Vix bene desierat, currus rogat ille paternos,
inque diem alipedum ius et moderamen equorum.
Paenituit iurasse patrem. Qui terque quaterque
concutiens inlustre caput 'Temeraria' dixit
'vox mea facta tua est. Utinam promissa liceret
non dare! Confiteor, solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas.
Magna petis, Phaëthon, et quae nec viribus istis
munera conveniant nec tam puerilibus annis.
Sors tua mortalis, non est mortale quod optas.
Plus etiam, quam quod superis contingere possit,
nescius adfectas. Placeat sibi quisque licebit,
non tamen ignifero quisquam consistere in axe
me valet excepto. Vasti quoque rector Olympi,
qui fera terribili iaculatur fulmina dextra,

non agat hos currus: et quid Iove maius habemus?
Ardua prima via est, et qua vix mane recentes
enitantur equi: medio est altissima caelo,
unde mare et terras ipsi mihi saepe videre
fit timor, et pavida trepidat formidine pectus.
Ultima prona via est, et eget moderamine certo:
tunc etiam quae me subiectis excipit undis,
ne ferar in praeceps, Tethys solet ipsa vereri.
Adde quod adsidua rapitur vertigine caelum,
sideraque alta trahit celerique volumine torquet.
Nitor in adversum, nec me, qui cetera, vincit
impetus, et rapido contrarius evehor orbi.
Finge datos currus: quid ages? Poterisne rotatis
obvius ire polis, ne te citus auferat axis?
Forsitan et lucos illic urbesque deorum
concipias animo delubraque ditia donis
esse? Per insidias iter est formasque ferarum.
Utque viam teneas nulloque errore traharis,
per tamen adversi gradieris cornua Tauri,
Haemoniosque arcus, violentique ora Leonis,
saevaque circuitu curvantem bracchia longo
Scorpion, atque aliter curvantem bracchia Cancrum.
Nec tibi quadrupedes animosos ignibus illis,
quos in pectore habent, quos ore et naribus efflant,
in promptu regere est: vix me patiuntur, ubi acres
incaluere animi, cervixque repugnat habenis.
At tu, funesti ne sim tibi muneris auctor,
nate, cave, dum resque sinit, tua corrige vota.
Scilicet ut nostro genitum te sanguine credas,
pignera certa petis? Do pignera certa timendo,
et patrio pater esse metu probor. Adspice vultus
ecce meos; utinamque oculos in pectora posses

inserere, et patrias intus deprendere curas!
Denique quidquid habet dives, circumspice, mundus,
eque tot ac tantis caeli terraeque marisque
posce bonis aliquid: nullam patiere repulsam.
Deprecor hoc unum, quod vero nomine poena,
non honor est: poenam, Phaëthon, pro munere poscis.
Quid mea colla tenes blandis, ignare, lacertis?
Ne dubita, dabitur (Stygias iuravimus undas)
quodcumque optaris: sed tu sapientius opta.'

Finierat monitus: dictis tamen ille repugnat,
propositumque premit, flagratque cupidine currus.
Ergo qua licuit genitor cunctatus ad altos
deducit iuvenem, Vulcania munera, currus.
Aureus axis erat, temo aureus, aurea summae
curvatura rotae, radiorum argenteus ordo;
per iuga chrysolithi positaeque ex ordine gemmae
clara repercusso reddebant lumina Phoebo.

Dumque ea magnanimus Phaëthon miratur, opusque
perspicit, ecce vigil nitido patefecit ab ortu
purpureas Aurora fores et plena rosarum
atria. Diffugiunt stellae, quarum agmina cogit
Lucifer, et caeli statione novissimus exit.
Quem petere ut terras mundumque rubescere vidit
cornuaque extremae velut evanescere lunae,
iungere equos Titan velocibus imperat Horis.
Iussa deae celeres peragunt, ignemque vomentes,
ambrosiae suco saturos, praesepibus altis
quadrupedes ducunt, adduntque sonantia frena.
Tum pater ora sui sacro medicamine nati
contigit, et rapidae fecit patientia flammae,
imposuitque comae radios, praesagaque luctus
pectore sollicito repetens suspiria dixit:

'Si potes his saltem monitis parere parentis,
parce, puer, stimulis, et fortius utere loris:
sponte sua properant; labor est inhibere volentes.
Nec tibi directos placeat via quinque per arcus:
sectus in obliquum est lato curvamine limes,
zonarumque trium contentus fine, polumque
effugit Australem, iunctamque Aquilonibus Arcton.
Hac sit iter: manifesta rotae vestigia cernes.
Utque ferant aequos et caelum et terra calores,
nec preme nec summum molire per aethera currum.
Altius egressus caelestia tecta cremabis,
inferius terras: medio tutissimus ibis.
Neu te dexterior tortum declinet ad Anguem,
neve sinisterior pressam rota ducat ad Aram:
inter utrumque tene. Fortunae cetera mando,
quae iuvet et melius, quam tu tibi, consulat opto.
Dum loquor, Hesperio positas in litore metas
umida nox tetigit. Non est mora libera nobis:
poscimur: effulget tenebris Aurora fugatis.
Corripe lora manu, vel, si mutabile pectus
est tibi, consiliis, non curribus utere nostris,
dum potes, et solidis etiamnunc sedibus adstas,
dumque male optatos nondum premis inscius axes
Quae tutus spectes, sine me dare lumina terris!'
Occupat ille levem iuvenali corpore currum,
statque super, manibusque datas contingere habenas
gaudet, et invito grates agit inde parenti.
Interea volucres Pyroïs et Eoüs et Aethon,
Solis equi, quartusque Phlegon, hinnitibus auras
flammiferis implent pedibusque repagula pulsant.
Quae postquam Tethys, fatorum ignara nepotis,
reppulit, et facta est inmensi copia caeli,

corripuere viam, pedibusque per aëra motis
obstantes scindunt nebulas, pennisque levati
praetereunt ortos isdem de partibus Euros.
Sed leve pondus erat, nec quod cognoscere possent
Solis equi, solitaque iugum gravitate carebat;
utque labant curvae iusto sine pondere naves,
perque mare instabiles nimia levitate feruntur,
sic onere adsueto vacuus dat in aëra saltus,
succutiturque alte, similisque est currus inani.
Quod simulac sensere, ruunt tritumque relinquunt
quadriiugi spatium, nec quo prius ordine currunt.
Ipse pavet, nec qua commissas flectat habenas,
nec scit qua sit iter; nec, si sciat, imperet illis.
Tum primum radiis gelidi caluere Triones,
et vetito frustra temptarunt aequore tingi,
quaeque polo posita est glaciali proxima Serpens,
frigore pigra prius nec formidabilis ulli,
incaluit sumpsitque novas fervoribus iras.
Te quoque turbatum memorant fugisse, Boöte,
quamvis tardus eras et te tua plaustra tenebant.
Ut vero summo despexit ab aethere terras
infelix Phaëthon penitus penitusque iacentes,
palluit, et subito genua intremuere timore,
suntque oculis tenebrae per tantum lumen obortae.
Et iam mallet equos numquam tetigisse paternos,
iam cognosse genus piget et valuisse rogando,
iam Meropis dici cupiens ita fertur, ut acta
praecipiti pinus Borea, cui victa remisit
frena suus rector, quam dis votisque reliquit.
Quid faciat? Multum caeli post terga relictum,
ante oculos plus est! Animo metitur utrumque,
et modo quos illi fatum contingere non est,

prospicit occasus, interdum respicit ortus:
quidque agat ignarus stupet, et nec frena remittit,
nec retinere valet, nec nomina novit equorum.
Sparsa quoque in vario passim miracula caelo
vastarumque videt trepidus simulacra ferarum.
Est locus, in geminos ubi bracchia concavat arcus
Scorpius, et cauda flexisque utrimque lacertis
porrigit in spatium signorum membra duorum.
Hunc puer ut nigri madidum sudore veneni
vulnera curvata minitantem cuspide vidit,
mentis inops gelida formidine lora remisit.
Quae postquam summum tetigere iacentia tergum,
exspatiantur equi, nulloque inhibente per auras
ignotae regionis eunt, quaque impetus egit,
hac sine lege ruunt; altoque sub aethere fixis
incursant stellis, rapiuntque per avia currum.
Et modo summa petunt, modo per declive viasque
praecipites spatio terrae propiore feruntur.
Inferiusque suis fraternos currere Luna
admiratur equos, ambustaque nubila fumant;
corripitur flammis, ut quaeque altissima, tellus,
fissaque agit rimas, et sucis aret ademptis.
Pabula canescunt; cum frondibus uritur arbor,
materiamque suo praebet seges arida damno.
Parva queror: magnae pereunt cum moenibus urbes,
cumque suis totas populis incendia gentes
in cinerem vertunt. Silvae cum montibus ardent,
ardet Athos Taurusque Cilix et Tmolus et Oete
et tum sicca, prius creberrima fontibus, Ide,
virgineusque Helicon et nondum Oeagrius Haemus;
ardet in inmensum geminatis ignibus Aetna,
Parnasusque biceps et Eryx et Cynthus et Othrys,

et tandem nivibus Rhodope caritura, Mimasque
Dindymaque et Mycale natusque ad sacra Cithaeron.
Nec prosunt Scythiae sua frigora: Caucasus ardet
Ossaque cum Pindo maiorque ambobus Olympus
aëriaeque Alpes et nubifer Appenninus.
Tum vero Phaëthon cunctis e partibus orbem
adspicit accensum, nec tantos sustinet aestus,
ferventesque auras velut e fornace profunda
ore trahit, currusque suos candescere sentit;
et neque iam cineres eiectatamque favillam
ferre potest, calidoque involvitur undique fumo,
quoque eat, aut ubi sit, picea caligine tectus
nescit, et arbitrio volucrum raptatur equorum.
Sanguine tum credunt in corpora summa vocato
Aethiopum populos nigrum traxisse colorem.
Tum facta est Libye raptis umoribus aestu
arida, tum nymphae passis fontesque lacusque
deflevere comis: quaerit Boeotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes flumina ripas
tuta manent: mediis Tanaïs fumavit in undis,
Penēusque senex Teuthrantēusque Caïcus
et celer Ismenos cum Phegiaco Erymantho,
arsurusque iterum Xanthus flavusque Lycormas,
quique recurvatis ludit Maeandrus in undis,
Mygdoniusque Melas et Taenarius Eurotas.
Arsit et Euphrates Babylonius, arsit Orontes
Thermodonque citus Gangesque et Phasis et Hister.
Aestuat Alpheus, ripae Spercheïdes ardent,
quodque suo Tagus amne vehit, fluit ignibus aurum,
et quae Maeonias celebrabant carmine ripas
flumineae volucres, medio caluere Caystro.

Nilus in extremum fugit perterritus orbem
occuluitque caput, quod adhuc latet: ostia septem
pulverulenta vacant, septem sine flumine valles.
Fors eadem Ismarios Hebrum cum Strymone siccat,
Hesperiosque amnes Rhenum Rhodanumque Padumque,
cuique fuit rerum promissa potentia, Thybrin.
Dissilit omne solum, penetratque in Tartara rimis
lumen, et infernum terret cum coniuge regem.
Et mare contrahitur, siccaeque est campus harenae
quod modo pontus erat: quosque altum texerat aequor,
exsistunt montes et sparsas Cycladas augent.
Ima petunt pisces, nec se super aequora curvi
tollere consuetas audent delphines in auras;
corpora phocarum summo resupina profundo
exanimata natant. Ipsum quoque Nerea fama est
Doridaque et natas tepidis latuisse sub antris.
Ter Neptunus aquis cum torvo bracchia vultu
exserere ausus erat, ter non tulit aëris ignes.
Alma tamen Tellus, ut erat circumdata ponto,
inter aquas pelagi contractosque undique fontes,
qui se condiderant in opacae viscera matris,
sustulit oppressos collo tenus arida vultus,
opposuitque manum fronti, magnoque tremore
omnia concutiens paulum subsedit, et infra
quam solet esse fuit, siccaque ita voce locuta est:
'Si placet hoc, meruique, quid o tua fulmina cessant,
summe deum? Liceat perituraе viribus ignis
igne perire tuo, clademque auctore levare.
Vix equidem fauces haec ipsa in verba resolvo'
(presserat ora vapor): 'tostos en adspice crines,
inque oculis tantum, tantum super ora favillae.
Hosne mihi fructus, hunc fertilitatis honorem

officiique refers, quod adunci vulnera aratri
rastrorumque fero, totoque exerceor anno,
quod pecori frondes, alimentaque mitia, fruges,
humano generi, vobis quoque tura ministro?
Sed tamen exitium fac me meruisse: quid undae,
quid meruit frater? Cur illi tradita sorte
aequora decrescunt, et ab aethere longius absunt?
Quodsi nec fratris nec te mea gratia tangit,
at caeli miserere tui. Circumspice utrumque,
fumat uterque polus. Quos si vitiaverit ignis,
atria vestra ruent. Atlas en ipse laborat,
vixque suis umeris candentem sustinet axem.
Si freta, si terrae pereunt, si regia caeli,
in chaos antiquum confundimur. Eripe flammis,
siquid adhuc superest, et rerum consule summae.'
Dixerat haec Tellus: neque enim tolerare vaporem
ulterius potuit nec dicere plura: suumque
rettulit os in se propioraque manibus antra.
At pater omnipotens, superos testatus et ipsum,
qui dederat currus, nisi opem ferat, omnia fato
interitura gravi, summam petit arduus arcem,
unde solet nubes latis inducere terris,
unde movet tonitrus vibrataque fulmina iactat.
Sed neque quas posset terris inducere nubes
tunc habuit, nec quos caelo demitteret imbres.
Intonat, et dextra libratum fulmen ab aure
misit in aurigam, pariterque animaque rotisque
expulit, et saevis compescuit ignibus ignes.
Consternantur equi, et saltu in contraria facto
colla iugo eripiunt, abruptaque lora relinquunt.
Illic frena iacent, illic temone revulsus
axis, in hac radii fractarum parte rotarum,
sparsaque sunt late laceri vestigia currus.

At Phaëthon, rutilos flamma populante capillos,
volvitur in praeceps, longoque per aëra tractu
fertur, ut interdum de caelo stella sereno
etsi non cecidit, potuit cecidisse videri.
Quem procul a patria diverso maximus orbe
excipit Eridanus, fumantiaque abluit ora.
Naïdes Hesperiae trifida fumantia flamma
corpora dant tumulo, signant quoque carmine saxum:
HIC SITUS EST PHAËTHON, CURRUS AURIGA PATERNI:
QUEM SI NON TENUIT, MAGNIS TAMEN EXCIDIT AUSIS.
Nam pater obductos, luctu miserabilis aegro,
condiderat vultus: et, si modo credimus, unum
isse diem sine sole ferunt: incendia lumen
praebebant, aliquisque malo fuit usus in illo.
At Clymene postquam dixit quaecumque fuerunt
in tantis dicenda malis, lugubris et amens
et laniata sinus totum percensuit orbem,
exanimesque artus primo, mox ossa requirens
repperit (ossa tamen peregrina condita ripa!),
incubuitque loco, nomenque in marmore lectum
perfudit lacrimis et aperto pectore fovit.
Nec minus Heliades lugent, et inania morti
munera dant lacrimas, et caesae pectora palmis
non auditurum miseras Phaëthonta querellas
nocte dieque vocant, adsternunturque sepulcro.
Luna quater iunctis implerat cornibus orbem:
illae more suo (nam morem fecerat usus)
plangorem dederant. E quis Phaëthusa, sororum
maxima, cum vellet terra procumbere, questa est
deriguisse pedes. Ad quam conata venire
candida Lampetie subita radice retenta est.
Tertia cum crinem manibus laniare pararet,

avellit frondes; haec stipite crura teneri,
illa dolet fieri longos sua bracchia ramos.
Quid faciat mater, nisi, quo trahat impetus illam,
huc eat atque illuc, et, dum licet, oscula iungat?
Non satis est; truncis avellere corpora temptat,
et teneros manibus ramos abrumpit; at inde
sanguineae manant, tamquam de vulnere, guttae.
'Parce, precor, mater,' quaecumque est saucia clamat,
'parce, precor: nostrum laceratur in arbore corpus.
Iamque vale'—cortex in verba novissima venit.
Inde fluunt lacrimae, stillataque sole rigescunt
de ramis electra novis, quae lucidus amnis
excipit, et nuribus mittit gestanda Latinis.

EUROPA

(*Met.* ii, 833–875)

[Jupiter having fallen in love with Europa, daughter of Agenor, king of Phoenicia, decided to win her by strategy. Calling Mercury, his trusty messenger, he ordered him to go to Phoenicia and drive the king's herd of cattle down towards the seashore. Mercury obeyed, and soon the cattle were grazing in a meadow near the ocean, where the princess and her companions were playing. Then the father and ruler of the gods took upon himself the form of a snow-white bull, and joined the royal herd. Europa noticed him, and seeing that he was gentle, approached. She petted him, put garlands on his horns, and finally growing in confidence rode upon his back. Gradually the bull drew nearer and nearer to the

EUROPA.

From a painting by Francesco Albani.

sea, and then rushing into the water swam with her to the shores of Crete.]

Has ubi verborum poenas mentisque profanae
cepit Atlantiades, dictas a Pallade terras
linquit, et ingreditur iactatis aethera pennis.
Sevocat hunc genitor. Nec causam fassus amoris
'Fide minister' ait 'iussorum, nate, meorum,
pelle moram, solitoque celer delabere cursu,
quaeque tuam matrem tellus a parte sinistra
suspicit (indigenae Sidonida nomine dicunt),
hanc pete, quodque procul montano gramine pasci
armentum regale vides, ad litora verte.'
Dixit, et expulsi iamdudum monte iuvenci
litora iussa petunt, ubi magni filia regis
ludere virginibus Tyriis comitata solebat.
Non bene conveniunt nec in una sede morantur
maiestas et amor: sceptri gravitate relicta
ille pater rectorque deum, cui dextra trisulcis
ignibus armata est, qui nutu concutit orbem,
induitur faciem tauri; mixtusque iuvencis
mugit, et in teneris formosus obambulat herbis.
Quippe color nivis est, quam nec vestigia duri
calcavere pedis, nec solvit aquaticus Auster.
Colla toris exstant, armis palearia pendent,
cornua parva quidem, sed quae contendere possis
facta manu, puraque magis perlucida gemma.
Nullae in fronte minae, nec formidabile lumen;
pacem vultus habet. Miratur Agenore nata,
quod tam formosus, quod proelia nulla minetur.
Sed quamvis mitem metuit contingere primo:
mox adit, et flores ad candida porrigit ora.

Et nunc adludit viridique exsultat in herba,
nunc latus in fulvis niveum deponit harenis;
paulatimque metu dempto modo pectora praebet
virginea plaudenda manu, modo cornua sertis
impedienda novis. Ausa est quoque regia virgo,
nescia quem premeret, tergo considere tauri,
cum deus a terra siccoque a litore sensim
falsa pedum primis vestigia ponit in undis:
inde abit ulterius, mediique per aequora ponti
fert praedam. Pavet haec, litusque ablata relictum
respicit, et dextra cornum tenet, altera dorso
imposita est; tremulae sinuantur flamine vestes.

CADMUS

(*Met.* iii, 1–137)

[In sore affliction on account of the loss of his daughter Europa, Agenor sent Cadmus, his son, in search of her, forbidding him ever to return to his native land without her. Cadmus wandered over the whole world on his quest, but even his perseverance could not match the craft of Jove, and he failed to find her. Afraid to return to Phoenicia, he consulted the oracle of Phoebus, asking where he should settle. The god's reply was that he would come across a cow whose neck had never felt the yoke; he was to follow her, and where she lay down, there he should found his city. Hardly had he left the oracle when he saw a heifer corresponding to the description given. Attended by his comrades, he followed her as she strayed slowly along, and when at last she laid

herself down, he hailed the place with great joy as the site pointed out to him by heaven.

Making ready to sacrifice to Jupiter, he sent his comrades for water from a running stream, for only this could be used in such a service. They departed, and finding a spring, were just about to draw water when a huge dragon lifted its crested head from a deep cavity. They dropped their urns in panic, but before they could escape the monster sprang upon them and killed them.

In the meantime Cadmus waited, but when at high noon his companions had not returned, he went to seek them. He had no difficulty in tracing them, and presently came to the spot where their mangled bodies lay. On top of them was the dragon licking the wounds that it had received in the struggle. "Either your avenger, brave comrades, or your companion in death shall I be," Cadmus cried, and picking up a huge stone flung it at the monster. But the stone rebounded uselessly from its scales, and a javelin that transfixed its side seemed to increase its fury. Now winding itself in vast coils, now shooting out its whole length, it advanced upon Cadmus. A desperate struggle ensued, but finally the Phoenician succeeded in killing it, driving a spear through its throat, and pinning it to the trunk of a tree behind.

Cadmus was still looking at the dead body of the dragon when Minerva, gliding down from heaven, bade him plow the ground and sow the monster's teeth. He did so, and instantaneously there sprang up a crop of armed men. He seized his weapons, but one of the warriors called out to him not to interfere in civil strife, and forthwith they fell upon one another. All had been killed but five, when Minerva ordered the fighting to

cease. The survivors exchanged pledges of friendship and fidelity, and became Cadmus' associates in the founding of Thebes.]

Iamque deus posita fallacis imagine tauri
se confessus erat, Dictaeaque rura tenebat,
cum pater ignarus Cadmo perquirere raptam
imperat, et poenam, si non invenerit, addit
exsilium, facto pius et sceleratus eodem.
Orbe pererrato (quis enim deprendere possit
furta Iovis?) profugus patriamque iramque parentis
vitat Agenorides, Phoebique oracula supplex
consulit, et quae sit tellus habitanda requirit.
'Bos tibi' Phoebus ait 'solis occurret in arvis,
nullum passa iugum curvique inmunis aratri.
Hac duce carpe vias; et qua requieverit herba,
moenia fac condas, Boeotiaque illa vocato.'
Vix bene Castalio Cadmus descenderat antro,
incustoditam lente videt ire iuvencam
nullum servitii signum cervice gerentem.
Subsequitur, pressoque legit vestigia gressu,
auctoremque viae Phoebum taciturnus adorat.
Iam vada Cephisi Panopesque evaserat arva:
bos stetit, et tollens speciosam cornibus altis
ad caelum frontem, mugitibus impulit auras,
atque ita respiciens comites sua terga sequentes,
procubuit, teneraque latus submisit in herba.
Cadmus agit grates, peregrinaeque oscula terrae
figit, et ignotos montes agrosque salutat.
Sacra Iovi facturus erat. Iubet ire ministros,
et petere e vivis libandas fontibus undas.
Silva vetus stabat, nulla violata securi,

et specus in medio, virgis ac vimine densus,
efficiens humilem lapidum compagibus arcum,
uberibus fecundus aquis, ubi conditus antro
Martius anguis erat, cristis praesignis et auro;
igne micant oculi, corpus tumet omne venenis,
tres vibrant linguae, triplici stant ordine dentes.
Quem postquam Tyria lucum de gente profecti
infausto tetigere gradu, demissaque in undas
urna dedit sonitum, longo caput extulit antro
caeruleus serpens, horrendaque sibila misit.
Effluxere urnae manibus, sanguisque reliquit
corpus, et attonitos subitus tremor occupat artus.
Ille volubilibus squamosos nexibus orbes
torquet, et inmensos saltu sinuatur in arcus,
ac media plus parte leves erectus in auras
despicit omne nemus, tantoque est corpore, quanto
si totum spectes, geminas qui separat Arctos.
Nec mora, Phoenicas, sive illi tela parabant,
sive fugam, sive ipse timor prohibebat utrumque,
occupat: hos morsu, longis complexibus illos,
hos necat adflatu funesti tabe veneni.

Fecerat exiguas iam sol altissimus umbras:
quae mora sit sociis, miratur Agenore natus,
vestigatque viros. Tegimen derepta leoni
pellis erat, telum splendenti lancea ferro
et iaculum, teloque animus praestantior omni.

Ut nemus intravit, letataque corpora vidit,
victoremque supra spatiosi corporis hostem
tristia sanguinea lambentem vulnera lingua,
'Aut ultor vestrae, fidissima corpora, mortis,
aut comes' inquit 'ero.' Dixit, dextraque molarem
sustulit, et magnum magno conamine misit.

Illius impulsu cum turribus ardua celsis
moenia mota forent: serpens sine vulnere mansit,
loricaeque modo squamis defensus et atrae
duritia pellis, validos cute reppulit ictus.
At non duritia iaculum quoque vicit eadem:
quod medio lentae spinae curvamine fixum
constitit, et totum descendit in ilia ferrum.
Ille dolore ferox caput in sua terga retorsit,
vulneraque adspexit, fixumque hastile momordit,
idque, ubi vi multa partem labefecit in omnem,
vix tergo eripuit; ferrum tamen ossibus haesit.
Tum vero, postquam solitas accessit ad iras
causa recens, plenis tumuerunt guttura venis,
spumaque pestiferos circumfluit albida rictus,
terraque rasa sonat squamis, quique halitus exit
ore niger Stygio, vitiatas inficit auras.
Ipse modo inmensum spiris facientibus orbem
cingitur, interdum longa trabe rectior adstat,
impete nunc vasto ceu concitus imbribus amnis
fertur, et obstantes proturbat pectore silvas.
Cedit Agenorides paulum, spolioque leonis
sustinet incursus, instantiaque ora retardat
cuspide praetenta. Furit ille, et inania duro
vulnera dat ferro, figitque in acumine dentes.
Iamque venenifero sanguis manare palato
coeperat, et virides adspergine tinxerat herbas:
sed leve vulnus erat, quia se retrahebat ab ictu,
laesaque colla dabat retro, plagamque sedere
cedendo arcebat, nec longius ire sinebat,
donec Agenorides coniectum in guttura ferrum
usque sequens pressit, dum retro quercus eunti
obstitit, et fixa est pariter cum robore cervix.

Pondere serpentis curvata est arbor, et ima
parte flagellari gemuit sua robora caudae.
Dum spatium victor victi considerat hostis,
vox subito audita est; neque erat cognoscere promptum
unde, sed audita est: 'Quid, Agenore nate, peremptum
serpentem spectas? Et tu spectabere serpens.'
Ille diu pavidus pariter cum mente colorem
perdiderat, gelidoque comae terrore rigebant.
Ecce viri fautrix, superas delapsa per auras,
Pallas adest, motaeque iubet supponere terrae
vipereos dentes, populi incrementa futuri.
Paret, et ut presso sulcum patefecit aratro,
spargit humi iussos, mortalia semina, dentes.
Inde (fide maius) glaebae coepere moveri,
primaque de sulcis acies apparuit hastae,
tegmina mox capitum picto nutantia cono,
mox umeri pectusque onerataque bracchia telis
exsistunt, crescitque seges clipeata virorum.
Sic ubi tolluntur festis aulaea theatris,
surgere signa solent, primumque ostendere vultus,
cetera paulatim, placidoque educta tenore
tota patent, imoque pedes in margine ponunt.
Territus hoste novo Cadmus capere arma parabat:
'Ne cape,' de populo, quem terra creaverat, unus
exclamat 'nec te civilibus insere bellis.'
Atque ita terrigenis rigido de fratribus unum
comminus ense ferit; iaculo cadit eminus ipse.
Hunc quoque qui leto dederat, non longius illo
vivit, et exspirat modo quas acceperat auras;
exemploque pari furit omnis turba, suoque
Marte cadunt subiti per mutua vulnera fratres.
Iamque brevis vitae spatium sortita iuventus

sanguineam tepido plangebat pectore matrem,
quinque superstitibus, quorum fuit unus Echion.
Is sua iecit humo monitu Tritonidis arma,
fraternaeque fidem pacis petiitque deditque.
Hos operis comites habuit Sidonius hospes,
cum posuit iussam Phoebeïs sortibus urbem.
Iam stabant Thebae: poteras iam, Cadme, videri
exsilio felix. Soceri tibi Marsque Venusque
contigerant: huc adde genus de coniuge tanta,
tot natos natasque et pignera cara nepotes,
hos quoque iam iuvenes. Sed scilicet ultima semper
exspectanda dies homini est, dicique beatus
ante obitum nemo supremaque funera debet.

ACTAEON

(*Met.* iii, 138–250)

[It was the fate of Actaeon, one of his grandsons, that first brought sorrow to Cadmus after a long career of prosperity. The youth, a famous hunter, had been following his usual pastime till full nets and dripping spears had given even him enough of the sport, and he passed the word to his comrades to cease from the hunt for that day. They desisted, and not long afterward Actaeon, having nothing to do, wandered through the woods.

Near by, it chanced, there was a vale with a grotto and flowing stream sacred to Diana. There on that same day the goddess had come with her attendant nymphs to bathe, and it was while the bath was in progress that Actaeon accidentally came upon them. Indignant at the seeming sacrilege, Diana threw water on him, uttering

fateful words, "Tell now, if thou canst, what thy mortal eyes have seen," and as she spoke, a change came swiftly over him: he who a moment before had been Actaeon, was now a deer, in form, in fleetness, and in timidity. Only his own consciousness remained to make him suffer the more. Overcome with terror and shame, he was trying to decide what to do, when his own hunting-dogs caught sight of him and rushed upon him. He fled across the mountains where he himself had so often urged on the chase. He longed to call the hounds by name, and to let them know that it was their own master whom they were pursuing, but power of speech was gone. Eventually they overtook him, and pulled him down. In the meantime his comrades had reached the spot, and were cheering on the dogs, calling loudly all the while for Actaeon, and much distressed that he, keenest hunter of all, should be missing such fine sport.]

Prima nepos inter tot res tibi, Cadme, secundas
causa fuit luctus, alienaque cornua fronti
addita, vosque canes satiatae sanguine erili.
At bene si quaeras, fortunae crimen in illo,
non scelus invenies: quod enim scelus error habebat?
Mons erat infectus variarum caede ferarum;
iamque dies medius rerum contraxerat umbras
et sol ex aequo meta distabat utraque,
cum iuvenis placido per devia lustra vagantes
participes operum compellat Hyantius ore:
'Lina madent, comites, ferrumque cruore ferarum,
fortunamque dies habuit satis. Altera lucem
cum croceis invecta rotis Aurora reducet,
propositum repetemus opus; nunc Phoebus utraque

distat idem terra, finditque vaporibus arva.
Sistite opus praesens, nodosaque tollite lina.'
Iussa viri faciunt intermittuntque laborem.
Vallis erat piceis et acuta densa cupressu,
nomine Gargaphie, succinctae sacra Dianae.
Cuius in extremo est antrum nemorale recessu,
arte laboratum nulla: simulaverat artem
ingenio natura suo; nam pumice vivo
et levibus tofis nativum duxerat arcum.
Fons sonat a dextra, tenui perlucidus unda,
margine gramineo patulos succinctus hiatus.
Hic dea silvarum venatu fessa solebat
virgineos artus liquido perfundere rore.
Quo postquam subiit, nympharum tradidit uni
armigerae iaculum pharetramque arcusque retentos;
altera depositae subiecit bracchia pallae,
vincla duae pedibus demunt; nam doctior illis
Ismenis Crocale sparsos per colla capillos
conligit in nodum, quamvis erat ipsa solutis.
Excipiunt laticem Nepheleque Hyaleque Rhanisque
et Psecas et Phiale, funduntque capacibus urnis.
Dumque ibi perluitur solita Titania lympha,
ecce nepos Cadmi dilata parte laborum
per nemus ignotum non certis passibus errans
pervenit in lucum: sic illum fata ferebant.
Qui simul intravit rorantia fontibus antra,
sicut erant, viso nudae sua pectora nymphae
percussere viro, subitisque ululatibus omne
implevere nemus, circumfusaeque Dianam
corporibus texere suis; tamen altior illis
ipsa dea est, colloque tenus supereminet omnes.
Qui color infectis adversi solis ab ictu

nubibus esse solet aut purpureae aurorae,
is fuit in vultu visae sine veste Dianae.
Quae quamquam comitum turba est stipata suarum,
in latus obliquum tamen adstitit, oraque retro
flexit, et ut vellet promptas habuisse sagittas,
quas habuit sic hausit aquas, vultumque virilem
perfudit, spargensque comas ultricibus undis
addidit haec cladis praenuntia verba futurae:
'Nunc tibi me posito visam velamine narres,
si poteris narrare, licet.' Nec plura minata
dat sparso capiti vivacis cornua cervi,
dat spatium collo, summasque cacuminat aures,
cum pedibusque manus, cum longis bracchia mutat
cruribus, et velat maculoso vellere corpus.
Additus et pavor est. Fugit Autonoëius heros,
et se tam celerem cursu miratur in ipso.
Ut vero vultus et cornua vidit in unda,
'Me miserum!' dicturus erat: vox nulla secuta est.
Ingemuit: vox illa fuit, lacrimaeque per ora
non sua fluxerunt; mens tantum pristina mansit.
Quid faciat? Repetatne domum et regalia tecta,
an lateat silvis? Pudor hoc, timor impedit illud.
Dum dubitat, videre canes. Primumque Melampus
Ichnobatesque sagax latratu signa dedere,
Gnosius Ichnobates, Spartana gente Melampus.
Inde ruunt alii rapida velocius aura,
Pamphagus et Dorceus et Oribasus, Arcades omnes,
Nebrophonusque valens et trux cum Laelape Theron,
et pedibus Pterelas et naribus utilis Agre,
Hylaeusque ferox, nuper percussus ab apro,
deque lupo concepta Nape, pecudesque secuta
Poemenis, et natis comitata Harpyia duobus,

et substricta gerens Sicyonius ilia Ladon,
et Dromas et Canache Sticteque et Tigris et Alce,
et niveis Leucon et villis Asbolus atris,
praevalidusque Lacon et cursu fortis Aëllo
et Thous et Cyprio velox cum fratre Lycisce,
et nigram medio frontem distinctus ab albo
Harpalos, et Melaneus hirsutaque corpore Lachne,
et patre Dictaeo, sed matre Laconide nati
Labros et Argiodus, et acutae vocis Hylactor,
quosque referre mora est. Ea turba cupidine praedae
per rupes scopulosque adituque carentia saxa,
quaque est difficilis quaque est via nulla, sequuntur.
Ille fugit per quae fuerat loca saepe secutus,
heu famulos fugit ipse suos! Clamare libebat
'Actaeon ego sum, dominum cognoscite vestrum!'
Verba animo desunt: resonat latratibus aether.
Prima Melanchaetes in tergo vulnera fecit,
proxima Therodamas, Oresitrophus haesit in armo:
tardius exierant, sed per compendia montis
anticipata via est. Dominum retinentibus illis,
cetera turba coit, confertque in corpore dentes.
Iam loca vulneribus desunt. Gemit ille sonumque,
etsi non hominis, quem non tamen edere possit
cervus, habet, maestisque replet iuga nota querellis.
Et genibus pronis supplex similisque roganti
circumfert tacitos tamquam sua bracchia vultus.
At comites rapidum solitis hortatibus agmen
ignari instigant, oculisque Actaeona quaerunt,
et velut absentem certatim Actaeona clamant
(ad nomen caput ille refert), et abesse queruntur,
nec capere oblatae segnem spectacula praedae.
Vellet abesse quidem, sed adest; velletque videre,

non etiam sentire canum fera facta suorum.
Undique circumstant, mersisque in corpore rostris
dilacerant falsi dominum sub imagine cervi.

ECHO

(*Met.* iii, 359–399)

[In olden times Echo was not merely an empty sound, but had a material body. Yet her voice had its present limitations: she could never speak first, being able only to echo the last words which she had heard. Her love for Narcissus made her follow him through the woods, longing to speak to him, but restricted by her infirmity to re-echoing part of what she overheard him saying. One day, separated by chance from his comrades, he shouted "Is any one here?" and she, following him unseen at a distance, answered "Here!" Then he, looking in all directions, and much puzzled at not seeing anybody, called out "Come!" and Echo answered "Come!" Again he looked, but again in vain. "Why dost thou flee from me?" he cried; "here let us meet," and the answer came with fervor, "Let us meet." Then from the thicket emerged, not one of his comrades, but Echo. Now, Narcissus had no love for women, and he no sooner saw Echo approaching him than he turned away and disappeared.

Feeling the insult keenly, Echo withdrew to lonely grottoes and there passed her life. Her love for Narcissus, however, still remained, and ceaseless fretting wore her frame away. At last nothing remained but her voice and her bones. The latter were changed to stone,

and even to this day, when men call out in rocky places, her voice may be heard as of old.]

Corpus adhuc Echo, non vox erat; et tamen usum
garrula non alium, quam nunc habet, oris habebat,
reddere de multis ut verba novissima posset.
Fecerat hoc Iuno, quia, cum deprendere posset
cum Iove saepe suo nymphas in monte iacentes,
illa deam longo prudens sermone tenebat,
dum fugerent nymphae. Postquam Saturnia sensit,
'Huius' ait 'linguae, qua sum delusa, potestas
parva tibi dabitur vocisque brevissimus usus':
reque minas firmat. Tamen haec in fine loquendi
ingeminat voces, auditaque verba reportat.
Ergo ubi Narcissum per devia rura vagantem
vidit et incaluit, sequitur vestigia furtim,
quoque magis sequitur, flamma propiore calescit,
non aliter, quam cum summis circumlita taedis
admotas rapiunt vivacia sulphura flammas.
O quotiens voluit blandis accedere dictis
et molles adhibere preces: natura repugnat,
nec sinit incipiat. Sed, quod sinit, illa parata est
exspectare sonos, ad quos sua verba remittat.
Forte puer comitum seductus ab agmine fido,
dixerat 'Ecquis adest?' et 'Adest!' responderat Echo.
Hic stupet, utque aciem partes dimittit in omnes,
voce 'Veni!' magna clamat: vocat illa vocantem.
Respicit et rursus nullo veniente 'Quid' inquit
'me fugis?' et totidem, quot dixit, verba recepit.
Perstat, et alternae deceptus imagine vocis,
'Huc coëamus!' ait: nullique libentius umquam
responsura sono 'Coëamus' rettulit Echo,

et verbis favet ipsa suis, egressaque silva
ibat, ut iniceret sperato bracchia collo.
Ille fugit, fugiensque 'Manus complexibus aufer:
ante' ait emoriar, quam sit tibi copia nostri.'
Rettulit illa nihil nisi 'Sit tibi copia nostri.'
Spreta latet silvis, pudibundaque frondibus ora
protegit, et solis ex illo vivit in antris.
Sed tamen haeret amor crescitque dolore repulsae.
Extenuant vigiles corpus miserabile curae,
adducitque cutem macies, et in aëra sucus
corporis omnis abit. Vox tantum atque ossa supersunt:
vox manet; ossa ferunt lapidis traxisse figuram.

PYRAMUS AND THISBE

(*Met.* iv, 55–166)

[Pyramus and Thisbe lived in adjoining houses in Babylon near the city walls. Loving each other, they were only prevented from marrying by their parents' opposition to the match. Not allowed to meet openly, they kept up a clandestine communication through a crack in the wall that separated the two houses. At last they resolved on flight, and arranged to meet on a certain night under a mulberry-tree close to the tomb of Ninus. The appointed hour came, and Thisbe reaching the place first sat down under the tree to wait.

It happened that there was a spring close at hand, and as Thisbe awaited Pyramus' arrival, a lion came down to the water to slake its thirst. Thisbe fled in terror, but in her haste dropped her cloak, which the

animal found on its way back to the woods and tore to pieces. Its jaws were still reeking with the blood of an ox it had recently killed, and in rending the garment it left blood-stains on the fragments. Presently Pyramus came, and finding only Thisbe's blood-stained cloak, thought that she herself had perished. Thereupon he stabbed himself under the mulberry-tree. Not long afterward Thisbe ventured timidly back, but only arrived in time to see Pyramus expire. Then exclaiming that she too was faithful unto death, killed herself.

When the parents found them they buried their ashes in a single urn, that in death at least they might not be divided; and the gods, in memory of the tragedy, decreed that from that time on the fruit of the mulberry-tree should be of a blood-red color.]

Pyramus et Thisbe, iuvenum pulcherrimus alter,
altera, quas Oriens habuit, praelata puellis,
contiguas tenuere domos, ubi dicitur altam
coctilibus muris cinxisse Semiramis urbem.
Notitiam primosque gradus vicinia fecit:
tempore crevit amor. Taedae quoque iure coissent:
sed vetuere patres. Quod non potuere vetare,
ex aequo captis ardebant mentibus ambo.
Conscius omnis abest: nutu signisque loquuntur,
quoque magis tegitur, tectus magis aestuat ignis.
Fissus erat tenui rima, quam duxerat olim,
cum fieret paries domui communis utrique.
Id vitium nulli per saecula longa notatum
(quid non sentit amor?) primi vidistis amantes,
et vocis fecistis iter; tutaeque per illud
murmure blanditiae minimo transire solebant.

THISBE.

From a painting by E. Burne-Jones.

Saepe, ubi constiterant hinc Thisbe, Pyramus illinc,
inque vices fuerat captatus anhelitus oris,
'Invide' dicebant 'paries, quid amantibus obstas?
Nec sumus ingrati: tibi nos debere fatemur,
quod datus est verbis ad amicas transitus aures.'
Talia diversa nequiquam sede locuti
sub noctem dixere vale, partique dedere
oscula quisque suae non pervenientia contra.
Postera nocturnos aurora removerat ignes,
solque pruinosas radiis siccaverat herbas:
ad solitum coïere locum. Tum murmure parvo
multa prius questi, statuunt, ut nocte silenti
fallere custodes foribusque excedere temptent,
cumque domo exierint, urbis quoque tecta relinquant;
neve sit errandum lato spatiantibus arvo,
conveniant ad busta Nini, lateantque sub umbra
arboris. Arbor ibi niveis uberrima pomis
ardua morus erat, gelido contermina fonti.
Pacta placent. Et lux, tardé discedere visa,
praecipitatur aquis, et aquis nox exit ab isdem.
Callida per tenebras versato cardine Thisbe
egreditur fallitque suos, adopertaque vultum
pervenit ad tumulum, dictaque sub arbore sedit
Audacem faciebat amor. Venit ecce recenti
caede leaena boum spumantes oblita rictus,
depositura sitim vicini fontis in unda.
Quam procul ad lunae radios Babylonia Thisbe
vidit, et obscurum timido pede fugit in antrum,
dumque fugit, tergo velamina lapsa reliquit.
Ut lea saeva sitim multa compescuit unda,
dum redit in silvas, inventos forte sine ipsa
ore cruentato tenues laniavit amictus.

Serius egressus vestigia vidit in alto
pulvere certa ferae, totoque expalluit ore
Pyramus: ut vero vestem quoque sanguine tinctam
repperit, 'Una duos' inquit 'nox perdet amantes.
E quibus illa fuit longa dignissima vita,
nostra nocens anima est: ego te, miseranda, peremi,
in loca plena metus qui iussi nocte venires,
nec prior huc veni. Nostrum divellite corpus,
et scelerata fero consumite viscera morsu,
o quicumque sub hac habitatis rupe, leones.
Sed timidi est optare necem.' Velamina Thisbes
tollit, et ad pactae secum fert arboris umbram;
utque dedit notae lacrimas, dedit oscula vesti,
'Accipe nunc' inquit 'nostri quoque sanguinis haustus!'
quoque erat accinctus, demisit in ilia ferrum,
nec mora, ferventi moriens e vulnere traxit.
Ut iacuit resupinus humo, cruor emicat alte,
non aliter, quam cum vitiato fistula plumbo
scinditur, et tenui stridente foramine longas
eiaculatur aquas, atque ictibus aëra rumpit.
Arborei fetus adspergine caedis in atram
vertuntur faciem, madefactaque sanguine radix
purpureo tingit pendentia mora colore.
Ecce metu nondum posito, ne fallat amantem,
illa redit, iuvenemque oculis animoque requirit,
quantaque vitarit narrare pericula gestit.
Utque locum et visa cognoscit in arbore formam,
sic facit incertam pomi color: haeret, an haec sit.
Dum dubitat, tremebunda videt pulsare cruentum
membra solum, retroque pedem tulit, oraque buxo
pallidiora gerens, exhorruit aequoris instar,

quod tremit, exigua cum summum stringitur aura.
Sed postquam remorata suos cognovit amores,
percutit indignos claro plangore lacertos,
et laniata comas amplexaque corpus amatum
vulnera supplevit lacrimis, fletumque cruori
miscuit, et gelidis in vultibus oscula figens
'Pyrame' clamavit, 'quis te mihi casus ademit?
Pyrame, responde: tua te carissima Thisbe
nominat: exaudi vultusque attolle iacentes!'
Ad nomen Thisbes oculos iam morte gravatos
Pyramus erexit, visaque recondidit illa.

Quae postquam vestemque suam cognovit, et ense
vidit ebur vacuum, 'Tua te manus' inquit 'amorque
perdidit, infelix. Est et mihi fortis in unum
hoc manus, est et amor: dabit hic in vulnera vires.
Persequar exstinctum, letique miserrima dicar
causa comesque tui; quique a me morte revelli
heu sola poteras, poteris nec morte revelli.
Hoc tamen amborum verbis estote rogati,
o multum miseri meus illiusque parentes,
ut quos certus amor, quos hora novissima iunxit,
componi tumulo non invideatis eodem.
At tu quae ramis arbor miserabile corpus
nunc tegis unius, mox es tectura duorum,
signa tene caedis, pullosque et luctibus aptos
semper habe fetus, gemini monimenta cruoris.'

Dixit, et aptato pectus mucrone sub imum
incubuit ferro, quod adhuc a caede tepebat.
Vota tamen tetigere deos, tetigere parentes:
nam color in pomo est, ubi permaturuit, ater,
quodque rogis superest, una requiescit in urna.

ATLAS AND PERSEUS

(*Met.* iv, 631–662)

[Equipped by the help of Minerva and Mercury with winged shoes, a magic wallet, and a short curved sword, Perseus, son of Jupiter and Danaë, had succeeded in killing the Gorgon Medusa. This monster was the daughter of the sea-god Phorcys. Her hair consisted of serpents, and any one who looked upon her face was turned to stone. Perseus had cut off the head, which even after death retained its former power, and was carrying it with him, when on his way home he asked lodging and refreshment of the giant Atlas. "It is a son of Jove who makes this request," said Perseus, "if thou hast regard for noble birth." But Atlas, who had apples of gold in his orchard, remembered an oracle which said that some day a son of Jove would rob him, and suspecting Perseus he attempted to drive him away. Whereupon Perseus, to punish him for his inhospitality, turned the face of Medusa toward him, and the vast frame of Atlas was changed to the mountain which still bears his name.]

Hic hominum cunctis ingenti corpore praestans
Iapetionides Atlas fuit. Ultima tellus
rege sub hoc et pontus erat, qui Solis anhelis
aequora subdit equis, et fessos excipit axes.
Mille greges illi totidemque armenta per herbas
errabant, et humum vicinia nulla premebant.
Arboreae frondes auro radiante nitentes
ex auro ramos, ex auro poma tegebant.

PERSEUS WITH THE HEAD OF MEDUSA.

From a statue by Benvenuto Cellini.

'Hospes,' ait Perseus illi, 'seu gloria tangit
te generis magni, generis mihi Iuppiter auctor;
sive es mirator rerum, mirabere nostras.
Hospitium requiemque peto.' Memor ille vetustae
sortis erat: Themis hanc dederat Parnasia sortem:
'Tempus, Atla, veniet, tua quo spoliabitur auro
arbor, et hunc praedae titulum Iove natus habebit.'
Id metuens solidis pomaria clauserat Atlas
moenibus, et vasto dederat servanda draconi,
arcebatque suis externos finibus omnes.
Huic quoque 'Vade procul, ne longe gloria rerum,
quam mentiris' ait, 'longe tibi Iuppiter absit';
vimque minis addit, manibusque expellere temptat
cunctantem et placidis miscentem fortia dictis.
Viribus inferior (quis enim par esset Atlantis
viribus?) 'At quoniam parvi tibi gratia nostra est,
accipe munus' ait, laevaque a parte Medusae
ipse retroversus squalentia protulit ora.
Quantus erat, mons factus Atlas: nam barba comaeque
in silvas abeunt, iuga sunt umerique manusque;
quod caput ante fuit, summo est in monte cacumen;
ossa lapis fiunt: tum partes auctus in omnes
crevit in inmensum (sic di statuistis), et omne
cum tot sideribus caelum requievit in illo.

PERSEUS AND ANDROMEDA

(*Met.* iv, 663-764)

[The morning after the transformation of Atlas, Perseus fastened on his winged shoes and continued his flight. Passing over many lands he had gone as far as Ethiopia, when a strange spectacle made him pause, for

far below he saw a girl bound to a rock on the seashore. Struck by her beauty and pitying her captivity he alighted, and asked her who she was, and why she was chained there. At first her modesty kept her silent, but thinking that he might misconstrue this, she finally told him her story. She was Andromeda, the daughter of Cepheus and Cassiope, the king and queen of Ethiopia. Her mother, proud of her daughter's beauty, had boasted that it surpassed that of the Nereids. When Neptune heard this, he sent a monster of the deep to lay waste the land, and the oracle of Ammon, on being consulted, said that the country could be saved only by sacrificing Andromeda. Much against his will, her father, to save his subjects, had been compelled to bind her to this rock.

She had not finished her narrative when a great commotion in the water showed that the monster was actually approaching. Andromeda cried aloud in an agony of fear, and her parents, who had come down to the shore, added their lamentations to hers. "This is no time for tears," exclaimed Perseus, "but for action," and continuing he quickly made an agreement with the parents that if he saved her she should be his. Then rising into the air and hovering for a moment over the great beast, he swooped down on it, and buried his curved sword up to the hilt in its shoulder. Again and again he returned to the attack, and finally killed it.

Andromeda was released from her chains and the king and queen greeted Perseus as their accepted son-in-law. They all repaired to the palace, and shortly afterward the marriage was celebrated in the presence of King Cepheus' court.]

Clauserat Hippotades aeterno carcere ventos,
admonitorque operum caelo clarissimus alto
Lucifer ortus erat. Pennis ligat ille resumptis
parte ab utraque pedes, teloque accingitur unco,
et liquidum motis talaribus aëra findit.
Gentibus innumeris circumque infraque relictis
Aethiopum populos Cepheaque conspicit arva.
Illic inmeritam maternae pendere linguae
Andromedan poenas iniustus iusserat Ammon.
Quam simul ad duras religatam bracchia cautes
vidit Abantiades (nisi quod levis aura capillos
moverat, et tepido manabant lumina fletu;
marmoreum ratus esset opus), trahit inscius ignes,
et stupet, et visae correptus imagine formae
paene suas quatere est oblitus in aëre pennas.
Ut stetit, 'O' dixit 'non istis digna catenis,
sed quibus inter se cupidi iunguntur amantes,
pande requirenti nomen terraeque tuumque,
et cur vincla geras.' Primo silet illa, nec audet
appellare virum virgo; manibusque modestos
celasset vultus, si non religata fuisset:
lumina, quod potuit, lacrimis implevit obortis.
Saepius instanti, sua ne delicta fateri
nolle videretur, nomen terraeque suumque,
quantaque maternae fuerit fiducia formae,
indicat. Et nondum memoratis omnibus unda
insonuit, veniensque inmenso belua ponto
inminet, et latum sub pectore possidet aequor.
Conclamat virgo: genitor lugubris et una
mater adest, ambo miseri, sed iustius illa.
Nec secum auxilium, sed dignos tempore fletus
plangoremque ferunt, vinctoque in corpore adhaerent,

cum sic hospes ait: 'Lacrimarum longa manere
tempora vos poterunt: ad opem brevis hora ferendam est.
Hanc ego si peterem Perseus Iove natus et illa,
quam clausam implevit fecundo Iuppiter auro,
Gorgonis anguicomae Perseus superator et alis
aërias ausus iactatis ire per auras,
praeferrer cunctis certe gener. Addere tantis
dotibus et meritum, faveant modo numina, tempto:
ut mea sit servata mea virtute, paciscor.'

Accipiunt legem (quis enim dubitaret?) et orant
promittuntque super regnum dotale parentes.

Ecce velut navis praefixo concita rostro
sulcat aquas, iuvenum sudantibus acta lacertis,
sic fera dimotis impulsu pectoris undis
tantum aberat scopulis, quantum Balearica torto
funda potest plumbo medii transmittere caeli:
cum subito iuvenis pedibus tellure repulsa
arduus in nubes abiit. Ut in aequore summo
umbra viri visa est, visa fera saevit in umbra.
Utque Iovis praepes, vacuo cum vidit in arvo
praebentem Phoebo liventia terga draconem,
occupat aversum, neu saeva retorqueat ora,
squamigeris avidos figit cervicibus ungues,
sic celeri missus praeceps per inane volatu
terga ferae pressit, dextroque frementis in armo
Inachides ferrum curvo tenus abdidit hamo.

Vulnere laesa gravi modo se sublimis in auras
attollit, modo subdit aquis, modo more ferocis
versat apri, quem turba canum circumsona terret.
Ille avidos morsus velocibus effugit alis,
quaque patet, nunc terga cavis super obsita conchis,
nunc laterum costas, nunc qua tenuissima cauda

desinit in piscem, falcato vulnerat ense.
Belua puniceo mixtos cum sanguine fluctus
ore vomit: maduere graves adspergine pennae.
Nec bibulis ultra Perseus talaribus ausus
credere, conspexit scopulum, qui vertice summo
stantibus exstat aquis, operitur ab aequore moto.
Nixus eo, rupisque tenens iuga prima sinistra,
ter quater exegit repetita per ilia ferrum.
Litora cum plausu clamor superasque deorum
implevere domos: gaudent generumque salutant
auxiliumque domus servatoremque fatentur
Cassiope Cepheusque pater. Resoluta catenis
incedit virgo, pretiumque et causa laboris.
Ipse manus hausta victrices abluit unda,
anguiferumque caput dura ne laedat harena,
mollit humum foliis, natasque sub aequore virgas
sternit, et imponit Phorcynidos ora Medusae.
Virga recens bibulaque etiamnum viva medulla
vim rapuit monstri, tactuque induruit huius,
percepitque novum ramis et fronde rigorem.
At pelagi nymphae factum mirabile temptant
pluribus in virgis, et idem contingere gaudent,
seminaque ex illis iterant iactata per undas.
Nunc quoque curaliis eadem natura remansit,
duritiam tacto capiant ut ab aëre, quodque
vimen in aequore erat, fiat super aequora saxum.
Dis tribus ille focos totidem de caespite ponit,
laevum Mercurio, dextrum tibi, bellica virgo,
ara Iovis media est. Mactatur vacca Minervae,
alipedi vitulus, taurus tibi, summe deorum.
Protinus Andromedan et tanti praemia facti
indotata rapit: taedas Hymenaeus Amorque

praecutiunt, largis satiantur odoribus ignes,
sertaque dependent tectis, et ubique lyraeque
tibiaque et cantus, animi felicia laeti
argumenta, sonant. Reseratis aurea valvis
atria tota patent, pulchroque instructa paratu
Cepheni proceres ineunt convivia regis.

CERES AND PROSERPINA

(*Met.* v, 341–571)

[Fearing lest the struggles of Typhoeus, the huge giant buried under Sicily, should result in such an upheaval that Tartarus would be exposed to the light of day, Pluto, god of the infernal regions, had emerged from his gloomy realm to make a careful examination of the island. When Venus, who chanced to be on Mt. Eryx with her son Cupid, saw him, she urged the little god of love to subdue him just as he had subdued so many others. There was still another reason for making the attempt. Proserpina, daughter of Ceres, the goddess of agriculture, seemed disposed to follow the example of Minerva and Diana in avoiding matrimony, and with this attitude Venus, as goddess of love, had no sympathy. What could be better than to bring about a union between Proserpina and Pluto?

Cupid was quick to follow up his mother's suggestion, and choosing an arrow of exceptional sharpness he transfixed the heart of Pluto. The wound was still fresh when the dusky god caught sight of Proserpina, who with some playmates was gathering flowers in a meadow near the city of Henna. In a moment he had seized her,

and carried her off in his chariot, paying no heed to her cries of terror. Shaking the reins over his horses' necks, he urged them to their utmost speed. When he reached the spring of the nymph Cyane, he hurled his royal scepter with terrible force to the bottom. A way was cleft open to the lower world, and in spite of Cyane's efforts to stop him he passed through with his prize.

Meanwhile Ceres searched everywhere for her lost daughter, but found no trace of her. Then returning to Sicily, where she had begun her wanderings, she chanced to visit the spring of Cyane. Cyane would have told her all, but the sufferings caused by Pluto's violation of her spring had affected her to such an extent that she no longer had the power of speech. She could only point to the girdle which Proserpina had dropped as she was carried down. Ceres recognized it, and then for the first time realized that her daughter was surely lost. Beside herself with grief, she beat her breast and tore her hair, bitterly reproaching the whole world, but especially Sicily, the scene of the calamity. No longer, she cried, would the soil have her blessing, or the crops grow by reason of her favor. And thereupon she broke the plow in the furrow, sent a murrain among the cattle, and bade the fields betray their trust of seed.

Then it was that the nymph Arethusa raised her head from her spring, and spoke, chiding her. It was not, she said, the land of Sicily that was to blame; only unwillingly had it been a witness to the crime; nor was she herself speaking on behalf of native land, for she was a stranger in Sicily, having fled under the sea from Pisa in Elis in a vain attempt to escape from the river-god Alpheus; moreover, in her subterranean course, gliding

close to the regions of Tartarus, she had seen Proserpina as the wife of Pluto.

Then Ceres, having determined accurately the whereabouts of her daughter, appealed to Jupiter for redress. He listened kindly to her, and while pointing out that Proserpina's position was one of great honor, promised Ceres that her daughter should be reclaimed, provided, however, she had not tasted food in the world below. But it turned out that Proserpina had eaten pomegranate seeds there, and so Jupiter did not see his way to carrying out Ceres' wish. When, however, the goddess still continued to importune him, he effected a compromise between her and Pluto, by which it was agreed that Proserpina should spend six months of each year in the lower world with her husband, and six in the world above with Ceres.]

Prima Ceres unco glaebam dimovit aratro,
prima dędit fruges alimentaque mitia terris,
prima dedit leges: Cereris sunt omnia munus.
Illa canenda mihi est. Utinam modo dicere possem
carmina digna dea: certe dea carmine digna est.
Vasta giganteis ingesta est insula membris
Trinacris, et magnis subiectum molibus urget
aetherias ausum sperare Typhoëa sedes.
Nititur ille quidem pugnatque resurgere saepe,
dextra sed Ausonio manus est subiecta Peloro,
laeva, Pachyne, tibi, Lilybaeo crura premuntur,
degravat Aetna caput: sub qua resupinus harenas
eiectat flammamque ferox vomit ore Typhoeus.
Saepe remoliri luctatur pondera terrae,
oppidaque et magnos devolvere corpore montes.

Inde tremit tellus, et rex pavet ipse silentum,
ne pateat, latoque solum retegatur hiatu,
inmissusque dies trepidantes terreat umbras.
Hanc metuens cladem tenebrosa sede tyrannus
exierat, curruque atrorum vectus equorum
ambibat Siculae cautus fundamina terrae.
Postquam exploratum satis est loca nulla labare,
depositique metus, videt hunc Erycina vagantem
monte suo residens, natumque amplexa volucrem
'arma manusque meae, mea, nate, potentia,' dixit,
'illa, quibus superas omnes, cape tela, Cupido,
inque dei pectus celeres molire sagittas,
cui triplicis cessit fortuna novissima regni.
Tu superos ipsumque Iovem, tu numina ponti
victa domas ipsumque, regit qui numina ponti.
Tartara quid cessant? Cur non matrisque tuumque
imperium profers? Agitur pars tertia mundi.
Et tamen in caelo, quae iam patientia nostra est,
spernimur, ac mecum vires minuuntur Amoris.
Pallada nonne vides iaculatricemque Dianam
abscessisse mihi? Cereris quoque filia virgo,
si patiemur, erit: nam spes adfectat easdem.
At tu, pro socio, siqua est ea gratia, regno
iunge deam patruo.' Dixit Venus. Ille pharetram
solvit, et arbitrio matris de mille sagittis
unam seposuit, sed qua nec acutior ulla
nec minus incerta est, nec quae magis audiat arcus,
oppositoque genu curvavit flexile cornum,
inque cor hamata percussit harundine Ditem.
Haud procul Hennaeis lacus est a moenibus altae,
nomine Pergus, aquae. Non illo plura Caystros
carmina cycnorum labentibus audit in undis.

Silva coronat aquas cingens latus omne, suisque
frondibus ut velo Phoebeos submovet ictus.
Frigora dant rami, Tyrios humus umida flores:
perpetuum ver est. Quo dum Proserpina luco
ludit, et aut violas aut candida lilia carpit,
dumque puellari studio calathosque sinumque
implet, et aequales certat superare legendo,
paene simul visa est dilectaque raptaque Diti:
usque adeo est properatus amor. Dea territa maesto
et matrem et comites, sed matrem saepius, ore
clamat; et, ut summa vestem laniarat ab ora,
conlecti flores tunicis cecidere remissis.
Tantaque simplicitas puerilibus adfuit annis,
haec quoque virgineum movit iactura dolorem.
Raptor agit currus, et nomine quemque vocando
exhortatur equos, quorum per colla iubasque
excutit obscura tinctas ferrugine habenas,
perque lacus altos et olentia sulphure fertur
stagna Palicorum, rupta ferventia terra,
et qua Bacchiadae, bimari gens orta Corintho,
inter inaequales posuerunt moenia portus.

Est medium Cyanes et Pisaeae Arethusae,
quod coit angustis inclusum cornibus aequor.
Hic fuit, a cuius stagnum quoque nomine dictum est,
inter Sicelidas Cyane celeberrima nymphas.
Gurgite quae medio summa tenus exstitit alvo,
agnovitque deam. 'Nec longius ibitis!' inquit,
'non potes invitae Cereris gener esse: roganda,
non rapienda fuit. Quodsi componere magnis
parva mihi fas est, et me dilexit Anapis:
exorata tamen, nec, ut haec, exterrita nupsi.'
Dixit, et in partes diversas bracchia tendens

PLUTO AND PROSERPINA.

From a painting by Schobelt.

obstitit. Haud ultra tenuit Saturnius iram,
terribilesque hortatus equos in gurgitis ima
contortum valido sceptrum regale lacerto
condidit. Icta viam tellus in Tartara fecit,
et pronos currus medio cratere recepit.
At Cyane, raptamque deam contemptaque fontis
iura sui maerens, inconsolabile vulnus
mente gerit tacita, lacrimisque absumitur omnis,
et quarum fuerat magnum modo numen, in illas
extenuatur aquas. Molliri membra videres,
ossa pati flexus, ungues posuisse rigorem;
primaque de tota tenuissima quaeque liquescunt,
caerulei crines digitique et crura pedesque:
nam brevis in gelidas membris exilibus undas
transitus est: post haec umeri tergusque latusque
pectoraque in tenues abeunt evanida rivos.
Denique pro vivo vitiatas sanguine venas
lympha subit, restatque nihil, quod prendere possis.
Interea pavidae nequiquam filia matri
omnibus est terris, omni quaesita profundo.
Illam non udis veniens Aurora capillis
cessantem vidit, non Hesperus. Illa duabus
flammiferas pinus manibus succendit ab Aetna,
perque pruinosas tulit inrequieta tenebras.
Rursus ubi alma dies hebetarat sidera, natam
solis ab occasu solis quaerebat ad ortus.
Fessa labore sitim conlegerat, oraque nulli
colluerant fontes, cum tectam stramine vidit
forte casam, parvasque fores pulsavit: at inde
prodit anus, divamque videt, lymphamque roganti
dulce dedit, tosta quod texerat ante polenta.
Dum bibit illa datum, duri puer oris et audax

constitit ante deam, risitque, avidamque vocavit.
Offensa est, neque adhuc epota parte loquentem
cum liquido mixta perfudit diva polenta.
Combibit os maculas, et quae modo bracchia gessit,
crura gerit; cauda est mutatis addita membris;
inque brevem formam, ne sit vis magna nocendi,
contrahitur, parvaque minor mensura lacerta est.
Mirantem flentemque et tangere monstra parantem
fugit anum, latebramque petit; aptumque colori
nomen habet, variis stellatus corpora guttis.

Quas dea per terras et quas erraverit undas,
dicere longa mora est: quaerenti defuit orbis.
Sicaniam repetit; dumque omnia lustrat eundo,
venit et ad Cyanen. Ea ni mutata fuisset,
omnia narrasset: sed et os et lingua volenti
dicere non aderant, nec quo loqueretur habebat.
Signa tamen manifesta dedit, notamque parenti,
illo forte loco delapsam in gurgite sacro,
Persephones zonam summis ostendit in undis.

Quam simul agnovit, tamquam tunc denique raptam
scisset, inornatos laniavit diva capillos,
et repetita suis percussit pectora palmis.
Nescit adhuc, ubi sit: terras tamen increpat omnes,
ingratasque vocat nec frugum munere dignas,
Trinacriam ante alias, in qua vestigia damni
repperit. Ergo illic saeva vertentia glaebas
fregit aratra manu, parilique irata colonos
ruricolasque boves leto dedit, arvaque iussit
fallere depositum, vitiataque semina fecit.
Fertilitas terrae latum vulgata per orbem
falsa iacet: primis segetes moriuntur in herbis,
et modo sol nimius, nimius modo corripit imber,

sideraque ventique nocent, avidaeque volucres
semina iacta legunt; lolium tribulique fatigant
triticeas messes et inexpugnabile gramen.
Tum caput Eleis Alpheïas extulit undis,
rorantesque comas a fronte removit ad aures,
atque ait: 'O toto quaesitae virginis orbe
et frugum genetrix, inmensos siste labores,
neve tibi fidae violenta irascere terrae.
Terra nihil meruit, patuitque invita rapinae.
Nec sum pro patria supplex: huc hospita veni;
Pisa mihi patria est, et ab Elide ducimus ortus;
Sicaniam peregrina colo, sed gratior omni
haec mihi terra solo est: hos nunc Arethusa penates,
hanc habeo sedem: quam tu, mitissima, serva.
Mota loco cur sim, tantique per aequoris undas
advehar Ortygiam, veniet narratibus hora
tempestiva meis, cum tu curaque levata
et vultus melioris eris. Mihi pervia tellus
praebet iter, subterque imas ablata cavernas
hic caput attollo, desuetaque sidera cerno.
Ergo dum Stygio sub terris gurgite labor,
visa tua est oculis illic Proserpina nostris:
illa quidem tristis neque adhuc interrita vultu,
sed regina tamen, sed opaci maxima mundi,
sed tamen inferni pollens matrona tyranni.'
Mater ad auditas stupuit ceu saxea voces,
attonitaeque diu similis fuit. Utque dolore
pulsa gravi gravis est amentia, curribus oras
exit in aetherias. Ibi toto nubila vultu
ante Iovem passis stetit invidiosa capillis
'Pro' que 'meo veni supplex tibi, Iuppiter' inquit,
'sanguine proque tuo. Si nulla est gratia matris,

nata patrem moveat, neu sit tibi cura, precamur,
vilior illius, quod nostro est edita partu.
En quaesita diu tandem mihi nata reperta est,
si reperire vocas amittere certius, aut si
scire, ubi sit, reperire vocas. Quod rapta, feremus,
dummodo reddat eam: neque enim praedone marito
filia digna tua est, si iam mea filia non est.'
Iuppiter excepit: 'Commune est pignus onusque
nata mihi tecum. Sed si modo nomina rebus
addere vera placet, non hoc iniuria factum,
verum amor est; neque erit nobis gener ille pudori,
tu modo, diva, velis. Ut desint cetera, quantum est
esse Iovis fratrem!—Quid quod non cetera desunt,
nec cedit nisi sorte mihi? Sed tanta cupido
si tibi discidii est, repetet Proserpina caelum,
lege tamen certa, si nullos contigit illic
ore cibos; nam sic Parcarum foedere cautum est.'
Dixerat. At Cereri certum est educere natam.
Non ita fata sinunt, quoniam ieiunia virgo
solverat, et cultis dum simplex errat in hortis,
Poeniceum curva decerpserat arbore pomum,
sumptaque pallenti septem de cortice grana
presserat ore suo. Solusque ex omnibus illud
Ascalaphus vidit, quem quondam dicitur Orphne,
inter Avernales haud ignotissima nymphas,
ex Acheronte suo silvis peperisse sub atris:
vidit, et indicio reditum crudelis ademit.
Ingemuit regina Erebi, testemque profanam
fecit avem, sparsumque caput Phlegethontide lympha
in rostrum et plumas et grandia lumina vertit.
Ille sibi ablatus fulvis amicitur in alis,
inque caput crescit, longosque reflectitur ungues,

vixque movet natas per inertia bracchia pennas:
foedaque fit volucris, venturi nuntia luctus,
ignavus bubo, dirum mortalibus omen.

Hic tamen indicio poenam linguaque videri
commeruisse potest: vobis, Acheloïdes, unde
pluma pedesque avium, cum virginis ora geratis?
An quia, cum legeret vernos Proserpina flores,
in comitum numero, doctae Sirenes, eratis?
Quam postquam toto frustra quaesistis in orbe,
protinus, ut vestram sentirent aequora curam,
posse super fluctus alarum insistere remis
optastis, facilesque deos habuistis, et artus
vidistis vestros subitis flavescere pennis.
Ne tamen ille canor mulcendas natus ad aures
tantaque dos oris linguae deperderet usum,
virginei vultus et vox humana remansit.

At medius fratrisque sui maestaeque sororis
Iuppiter ex aequo volventem dividit annum.
Nunc dea, regnorum numen commune duorum,
cum matre est totidem, totidem cum coniuge menses.
Vertitur extemplo facies et mentis et oris:
nam modo quae poterat Diti quoque maesta videri,
laeta deae frons est, ut sol, qui tectus aquosis
nubibus ante fuit, victis e nubibus exit.

NIOBE

(*Met.* vi, 146–312)

[Seeing the women of Thebes making sacrifice to Latona and her two children, Apollo and Diana, Niobe, daughter of Tantalus and wife of Amphion, the Theban

king, bade them desist, and not waste their services on Latona, whose claims to worship were far inferior to her own. 'I,' she exclaimed, 'am the daughter of Tantalus, who was admitted to the table of the gods. Atlas is my grandfather on one side of my house; Jupiter is both my grandfather and my father-in-law. My name is feared in my native Phrygia, and here in Thebes I and my husband rule. Great wealth is mine, and beauty worthy of a goddess. Besides all this I have seven sons and seven daughters. Why, then, do you prefer to me Latona, whom just before the birth of Apollo and Diana no spot on earth would receive, till at last little Delos took pity on her? The total number of her children is two. Even if many losses came upon me, my blessings would far outnumber hers. Abandon these empty rites, and lay aside your garlands.' The Theban women obeyed, but they continued to adore Latona in their hearts.

Indignant at these insults Latona appealed to her two children, asking redress for her wrongs, and they taking up her cause passed swiftly down from heaven to the citadel of Thebes. There they saw Niobe's seven sons engaged in various exercises, and these one after another Apollo slew with his arrows. Not even then broken in spirit, Niobe boasted of her seven daughters. The arrogant words were scarcely out of her mouth when the twang of a bowstring was heard, and one of the girls fell transfixed by an arrow of Diana; and after her another, and then another, till only one, the youngest of all, remained alive. Then at last Niobe sued for mercy, praying that this one child might be spared to her. Her appeal was in vain, for while she was uttering it, her

daughter was killed in her arms. Nor was this the sum of her losses, for her husband in an agony of grief at the death of his sons had committed suicide.

Speechless and immovable, Niobe sat in the midst of her dead, her continual weeping being the only indication that she was alive. Presently a change came over her, and her frame hardened into rock. Then came a whirlwind and bore her off to Lydia, where even now her image may be seen on the edge of a cliff, her cheeks still wet with tears.]

Lydia tota fremit, Phrygiaeque per oppida facti
rumor it, et magnum sermonibus occupat orbem.
Ante suos Niobe thalamos cognoverat illam,
tum cum Maeoniam virgo Sipylumque colebat;
nec tamen admonita est poena popularis Arachnes
cedere caelitibus, verbisque minoribus uti.
Multa dabant animos: sed enim nec coniugis artes
nec genus amborum magnique potentia regni
sic placuere illi, quamvis ea cuncta placerent,
ut sua progenies; et felicissima matrum
dicta foret Niobe, si non sibi visa fuisset.
Nam sata Tiresia venturi praescia Manto
per medias fuerat, divino concita motu,
vaticinata vias: 'Ismenides, ite frequentes,
et date Latonae Latonigenisque duobus
cum prece tura pia, lauroque innectite crinem!
Ore meo Latona iubet.' Paretur, et omnes
Thebaïdes iussis sua tempora frondibus ornant,
turaque dant sanctis et verba precantia flammis.
Ecce venit comitum Niobe celeberrima turba,
vestibus intexto Phrygiis spectabilis auro,

et, quantum ira sinit, formosa: movensque decoro
cum capite inmissos umerum per utrumque capillos
constitit; utque oculos circumtulit alta superbos,
'Quis furor, auditos' inquit 'praeponere visis
caelestes? Aut cur colitur Latona per aras,
numen adhuc sine ture meum est? Mihi Tantalus auctor,
cui licuit soli superorum tangere mensas,
Pleïadum soror est genetrix mea, maximus Atlas
est avus, aetherium qui fert cervicibus axem;
Iuppiter alter avus: socero quoque glorior illo.
Me gentes metuunt Phrygiae, me regia Cadmi
sub domina est, fidibusque mei commissa mariti
moenia cum populis a meque viroque reguntur.
In quamcumque domus adverti lumina partem,
inmensae spectantur opes. Accedit eodem
digna dea facies. Huc natas adice septem,
et totidem iuvenes, et mox generosque nurusque.
Quaerite nunc, habeat quam nostra superbia causam,
nescio quoque audete satam Titanida Coeo
Latonam praeferre mihi, cui maxima quondam
exiguam sedem pariturae terra negavit.
Nec caelo nec humo nec aquis dea vestra recepta est:
exsul erat mundi, donec miserata vagantem
" hospita tu terris erras, ego " dixit " in undis "
instabilemque locum Delos dedit. Illa duorum
facta parens: uteri pars haec est septima nostri.
Sum felix: quis enim neget hoc? Felixque manebo:
hoc quoque quis dubitet? Tutam me copia fecit.
Maior sum, quam cui possit Fortuna nocere,
multaque ut eripiat, multo mihi plura relinquet.
Excessere metum mea iam bona. Fingite demi
huic aliquid populo natorum posse meorum,

non tamen ad numerum redigar spoliata duorum,
Latonae turbam: qua quantum distat ab orba?
Ite, satis, propere ite, sacri est, laurumque capillis
ponite.' Deponunt, et sacra infecta relinquunt,
quodque licet, tacito venerantur murmure numen.
Indignata dea est, summoque in vertice Cynthi
talibus est dictis gemina cum prole locuta:
'En ego vestra parens, vobis animosa creatis,
et nisi Iunoni nulli cessura dearum,
an dea sim dubitor, perque omnia saecula cultis
arceor, o nati, nisi vos succurritis, aris.
Nec dolor hic solus: diro convicia facto
Tantalis adiecit, vosque est postponere natis
ausa suis, et me, quod in ipsam reccidat, orbam
dixit, et exhibuit linguam scelerata paternam.'
Adiectura preces erat his Latona relatis:
'Desine!' Phoebus ait: 'poenae mora longa querella est.'
Dixit idem Phoebe: celerique per aëra lapsu
contigerant tecti Cadmeïda nubibus arcem.
Planus erat lateque patens prope moenia campus,
adsiduis pulsatus equis, ubi turba rotarum
duraque mollierat subiectas ungula glaebas.
Pars ibi de septem genitis Amphione fortes
conscendunt in equos, Tyrioque rubentia suco
terga premunt, auroque graves moderantur habenas.
E quibus Ismenus, qui matri sarcina quondam
prima suae fuerat, dum certum flectit in orbem
quadrupedis cursus, spumantiaque ora coërcet,
'Ei mihi!' conclamat, medioque in pectore fixa
tela gerit, frenisque manu moriente remissis
in latus a dextro paulatim defluit armo.

Proximus, audito sonitu per inane pharetrae,
frena dabat Sipylus, veluti cum praescius imbris
nube fugit visa, pendentiaque undique rector
carbasa deducit, ne qua levis effluat aura.
Frena dabat: dantem non evitabile telum
consequitur; summaque tremens cervice sagitta
haesit, et exstabat nudum de gutture ferrum.
Ille, ut erat, pronus per crura admissa iubasque
volvitur, et calido tellurem sanguine foedat.
Phaedimus infelix et aviti nominis heres
Tantalus, ut solito finem imposuere labori,
transierant ad opus nitidae iuvenale palaestrae;
et iam contulerant arto luctantia nexu
pectora pectoribus, cum tento concita nervo,
sicut erant iuncti, traiecit utrumque sagitta.
Ingemuere simul, simul incurvata dolore
membra solo posuere, simul suprema iacentes
lumina versarunt, animam simul exhalarunt.
Adspicit Alphenor, laniataque pectora plangens
advolat, ut gelidos complexibus adlevet artus,
inque pio cadit officio: nam Delius illi
intima fatifero rupit praecordia ferro.
Quod simul eductum est, pars est pulmonis in hamis
eruta, cumque anima cruor est effusus in auras.
At non intonsum simplex Damasichthona vulnus
adficit. Ictus erat, qua crus esse incipit, et qua
mollia nervosus facit internodia poples.
Dumque manu temptat trahere exitiabile telum,
altera per iugulum pennis tenus acta sagitta est.
Expulit hanc sanguis, seque eiaculatus in altum
emicat, et longe terebrata prosilit aura.
Ultimus Ilioneus non profectura precando

bracchia sustulerat, 'Di' que 'o communiter omnes,'
dixerat, ignarus non omnes esse rogandos,
'parcite.' Motus erat, cum iam revocabile telum
non fuit, Arcitenens. Minimo tamen occidit ille
vulnere, non alte percusso corde sagitta.
Fama mali populique dolor lacrimaeque suorum
tam subitae matrem certam fecere ruinae,
mirantem potuisse, irascentemque, quod ausi
hoc essent superi, quod tantum iuris haberent.
Nam pater Amphion ferro per pectus adacto
finierat moriens pariter cum luce dolorem.
Heu quantum haec Niobe Niobe distabat ab illa,
quae modo Latois populum submoverat aris,
et mediam tulerat gressus resupina per urbem,
invidiosa suis, at nunc miseranda vel hosti.
Corporibus gelidis incumbit, et ordine nullo
oscula dispensat natos suprema per omnes.
A quibus ad caelum liventia bracchia tollens
'Pascere, crudelis, nostro, Latona, dolore,
pascere' ait 'satiaque meo tua pectora luctu:
efferor. Exsulta, victrixque inimica triumpha.
Cur autem victrix? Miserae mihi plura supersunt,
quam tibi felici: post tot quoque funera vinco.'
Dixerat, et sonuit contento nervus ab arcu.
Qui praeter Nioben unam conterruit omnes:
illa malo est audax. Stabant cum vestibus atris
ante toros fratrum demisso crine sorores.
E quibus una trahens haerentia viscere tela
imposito fratri moribunda relanguit ore:
altera solari miseram conata parentem
conticuit subito, duplicataque vulnere caeco est.
Haec frustra fugiens collabitur, illa sorori

inmoritur, latet haec, illam trepidare videres.
Sexque datis leto diversaque vulnera passis,
ultima restabat. Quam toto corpore mater,
tota veste tegens, 'Unam minimamque relinque!
De multis minimam posco' clamavit 'et unam.'
Dumque rogat, pro qua rogat, occidit. Orba resedit
exanimes inter natos natasque virumque,
deriguitque malis. Nullos movet aura capillos,
in vultu color est sine sanguine, lumina maestis
stant inmota genis, nihil est in imagine vivum.
Ipsa quoque interius cum duro lingua palato
congelat, et venae desistunt posse moveri;
nec flecti cervix nec bracchia reddere motus
nec pes ire potest; intra quoque viscera saxum est.
Flet tamen. Et validi circumdata turbine venti
in patriam rapta est. Ibi fixa cacumine montis
liquitur, et lacrimas etiam nunc marmora manant.

JASON AND MEDEA

(*Met.* vii, 1–158)

[When Jason, son of Aeson, a king of Thessaly, came of age, he demanded that his uncle Pelias should restore to him the kingdom, which had been wrongfully wrested from his father. Pelias promised to do so, provided Jason brought back the golden fleece from Colchis. He undertook the enterprise. The Argo, the first ship that had ever been built, was constructed by the aid of Minerva, and with the chief heroes of Greece as his companions Jason set out.

When they reached Colchis, on the eastern shore of the Euxine, they found that King Aeëtes would give up the fleece only on the fulfilment of certain conditions: that Jason should yoke two fire-breathing bulls, and with them plow a strip of land known as the field of Mars; then sow the ground with dragons' teeth, and overcome the armed warriors who would spring from the ground. The venture seemed desperate, when chance, or the favor of the gods, gave Jason hope: Medea, the daughter of the king and famous for her magical powers, fell in love with him. A long soliloquy (vv. 11–71) expresses the divided state of her mind. On one side were her patriotism and her loyalty to her father, on the other her love for Jason. The latter feeling finally triumphed. She provided Jason with an ointment which, when rubbed on his face, would enable him to bear the fiery breath of the bulls, and instructed him, when the warriors sprang up, to throw a stone among them, which would cause them to destroy one another.

The day for the trial came, and the Colchians assembled to witness it. In the middle of the multitude sat Aeëtes, and with him Medea. The result proved the efficacy of Medea's arts: Jason harnessed the fire-breathing bulls, plowed the land assigned, and when the warriors arose, diverted their fury upon themselves, and they perished in mutual slaughter. Then lulling to sleep by means of a drug the dragon that watched the fleece, he secured the prize, and taking Medea with him returned to Thessaly.]

Iamque fretum Minyae Pagasaea puppe secabant:
perpetuaque trahens inopem sub nocte senectam

Phineus visus erat, iuvenesque Aquilone creati
virgineas volucres miseri senis ore fugarant;
multaque perpessi claro sub Iasone tandem
contigerant rapidas limosi Phasidis undas.
Dumque adeunt regem, Phrixeaque vellera poscunt,
lexque datur Minyis magnorum horrenda laborum,
concipit interea validos Aeetias ignes.
Et luctata diu, postquam ratione furorem
vincere non poterat, 'Frustra, Medea, repugnas:
nescio quis deus obstat' ait; 'mirumque, nisi hoc est,
aut aliquid certe simile huic, quod amare vocatur.
Nam cur iussa patris nimium mihi dura videntur?
Sunt quoque dura nimis. Cur, quem modo denique vidi,
ne pereat, timeo? Quae tanti causa timoris?
Excute virgineo conceptas pectore flammas,
si potes, infelix!—Si possem, sanior essem.
Sed gravat invitam nova vis, aliudque cupido,
mens aliud suadet. Video meliora proboque,
deteriora sequor. Quid in hospite, regia virgo,
ureris, et thalamos alieni concipis orbis?
Haec quoque terra potest, quod ames, dare. Vivat an ille
occidat, in dis est. Vivat tamen! Idque precari
vel sine amore licet: quid enim commisit Iason?
Quem, nisi crudelem, non tangat Iasonis aetas
et genus et virtus? Quem non, ut cetera desint,
ore movere potest? Certe mea pectora movit.
At nisi opem tulero, taurorum adflabitur ore,
concurretque suae segeti, tellure creatis
hostibus, aut avido dabitur fera praeda draconi.
Hoc ego si patiar, tum me de tigride natam,
tum ferrum et scopulos gestare in corde fatebor.

Cur non et specto pereuntem, oculosque videndo
conscelero? Cur non tauros exhortor in illum
terrigenasque feros insopitumque draconem?
Di meliora velint. Quamquam non ista precanda,
sed facienda mihi.—Prodamne ego regna parentis,
atque ope nescio quis servabitur advena nostra,
ut per me sospes sine me det lintea ventis,
virque sit alterius, poenae Medea relinquar?
Si facere hoc aliamve potest praeponere nobis,
occidat ingratus. Sed non is vultus in illo,
non ea nobilitas animo est, ea gratia formae,
ut timeam fraudem meritique oblivia nostri.
Et dabit ante fidem, cogamque in foedera testes
esse deos. Quid tuta times? Accingere, et omnem
pelle moram: tibi se semper debebit Iason,
te face sollemni iunget sibi, perque Pelasgas
servatrix urbes matrum celebrabere turba.—
Ergo ego germanam fratremque patremque deosque
et natale solum, ventis ablata, relinquam?
Nempe pater saevus, nempe est mea barbara tellus,
frater adhuc infans: stant mecum vota sororis,
maximus intra me deus est. Non magna relinquam,
magna sequar: titulum servatae pubis Achivae,
notitiamque loci melioris, et oppida, quorum
hic quoque fama viget, cultusque artesque locorum;
quemque ego cum rebus, quas totus possidet orbis,
Aesoniden mutasse velim; quo coniuge felix
et dis cara ferar, et vertice sidera tangam.
Quid, quod nescio qui mediis concurrere in undis
dicuntur montes, ratibusque inimica Charybdis
nunc sorbere fretum, nunc reddere, cinctaque saevis
Scylla rapax canibus Siculo latrare profundo?

Nempe tenens, quod amo, gremioque in Iasonis haerens
per freta longa ferar: nihil illum amplexa verebor,
aut, siquid metuam, metuam de coniuge solo.—
Coniugiumne putas, speciosaque nomina culpae
imponis, Medea, tuae? Quin adspice, quantum
adgrediare nefas, et, dum licet, effuge crimen.'
Dixit, et ante oculos rectum pietasque pudorque
constiterant, et victa dabat iam terga Cupido.
Ibat ad antiquas Hecates Perseïdos aras,
quas nemus umbrosum secretaque silva tegebat.
Et iam fortis erat, pulsusque resederat ardor,
cum videt Aesoniden, exstinctaque flamma revixit.
Erubuere genae, totoque recanduit ore,
utque solet ventis alimenta adsumere, quaeque
parva sub inducta latuit scintilla favilla,
crescere, et in veteres agitata resurgere vires,
sic iam lentus amor, iam quem languere putares,
ut vidit iuvenem, specie praesentis inarsit.
Et casu solito formosior Aesone natus
illa luce fuit: posses ignoscere amanti.
Spectat, et in vultu veluti tum denique viso
lumina fixa tenet, nec se mortalia demens
ora videre putat, nec se declinat ab illo.
Ut vero coepitque loqui dextramque prehendit
hospes, et auxilium submissa voce rogavit,
promisitque torum, lacrimis ait illa profusis:
'Quid faciam, video: nec me ignorantia veri
decipiet, sed amor. Servabere munere nostro:
servatus promissa dato.' Per sacra triformis
ille deae, lucoque foret quod numen in illo,
perque patrem soceri cernentem cuncta futuri,
eventusque suos et tanta pericula iurat.

Creditus accepit cantatas protinus herbas,
edidicitque usum, laetusque in tecta recessit.
Postera depulerat stellas aurora micantes:
conveniunt populi sacrum Mavortis in arvum,
consistuntque iugis. Medio rex ipse resedit
agmine, purpureus sceptroque insignis eburno.
Ecce adamanteis Vulcanum naribus efflant
aeripedes tauri, tactaeque vaporibus herbae
ardent; utque solent pleni resonare camini,
aut ubi terrena silices fornace soluti
concipiunt ignem liquidarum adspergine aquarum,
pectora sic intus clausas volventia flammas
gutturaque usta sonant. Tamen illis Aesone natus
obvius it. Vertere truces venientis ad ora
terribiles vultus praefixaque cornua ferro,
pulvereumque solum pede pulsavere bisulco,
fumificisque locum mugitibus impleverunt.
Deriguere metu Minyae: subit ille, nec ignes
sentit anhelatos (tantum medicamina possunt),
pendulaque audaci mulcet palearia dextra,
suppositosque iugo pondus grave cogit aratri
ducere, et insuetum ferro proscindere campum.
Mirantur Colchi; Minyae clamoribus augent,
adiciuntque animos. Galea tum sumit aëna
vipereos dentes, et aratos spargit in agros.
Semina mollit humus valido praetincta veneno,
et crescunt fiuntque sati nova corpora dentes.
Utque hominis speciem materna sumit in alvo
perque suos intus numeros componitur infans,
nec nisi maturus communes exit in auras,
sic ubi visceribus gravidae telluris imago
effecta est hominis, feto consurgit in arvo,

quodque magis mirum est, simul edita concutit arma.
Quos ubi viderunt praeacutae cuspidis hastas
in caput Haemonii iuvenis torquere parantes,
demisere metu vultumque animumque Pelasgi.
Ipsa quoque extimuit, quae tutum fecerat illum,
utque peti vidit iuvenem tot ab hostibus unum,
palluit, et subito sine sanguine frigida sedit;
neve parum valeant a se data gramina, carmen
auxiliare canit, secretasque advocat artes.
Ille, gravem medios silicem iaculatus in hostes,
a se depulsum Martem convertit in ipsos.
Terrigenae pereunt per mutua vulnera fratres,
civilique cadunt acie. Gratantur Achivi,
victoremque tenent, avidisque amplexibus haerent.
Tu quoque victorem complecti, barbara, velles:
sed te, ne faceres, tenuit reverentia famae.
Quod licet, adfectu tacito laetaris, agisque
carminibus grates et dis auctoribus horum.

Pervigilem superest herbis sopire draconem,
qui crista linguisque tribus praesignis et uncis
dentibus horrendus custos erat arboris aureae.
Hunc postquam sparsit Lethaei gramine suci,
verbaque ter dixit placidos facientia somnos,
quae mare turbatum, quae concita flumina sistunt,
somnus in ignotos oculos sibi venit, et auro
heros Aesonius potitur, spolioque superbus,
muneris auctorem secum, spolia altera, portans,
victor Iolciacos tetigit cum coniuge portus.

DAEDALUS AND ICARUS

(*Met.* viii, 183–259)

[Daedalus, the famous artisan of Athens, having been convicted of the murder of his nephew Talus, had fled to Crete. Wearying of his exile there, he decided to venture home. It happened, however, that Minos, king of Crete, had taken measures to prevent his leaving the island, and he was obliged to resort to his art to aid him in his escape. He made wings for himself and for his son Icarus, and after carefully instructing the boy how to fly, he raised himself in the air, and with Icarus following flew over the sea. At first all went well, but presently Icarus, delighted by the new motion, attempted a loftier flight, and drawing too near the sun, exposed the wax, by which his wings were fastened on, to a greater heat than it could bear. It melted, and the wings dropping off from his shoulders, he fell into the sea, which from that time on was known by his name.

The body was cast up on an island ever afterward called Icaria, and there his father buried it, cursing the art which had brought him such sorrow.]

Daedalus interea Creten longumque perosus
exsilium, tactusque loci natalis amore,
clausus erat pelago. 'Terras licet' inquit 'et undas
obstruat: at caelum certe patet; ibimus illac.
Omnia possideat, non possidet aëra Minos.'
Dixit, et ignotas animum dimittit in artes,
naturamque novat. Nam ponit in ordine pennas,
a minima coeptas, longam breviore sequenti,

ut clivo crevisse putes. Sic rustica quondam
fistula disparibus paulatim surgit avenis.
Tum lino medias et ceris adligat imas,
atque ita compositas parvo curvamine flectit,
ut veras imitetur aves. Puer Icarus una
stabat, et, ignarus sua se tractare pericla,
ore renidenti modo, quas vaga moverat aura,
captabat plumas, flavam modo pollice ceram
mollibat, lusuque suo mirabile patris
impediebat opus. Postquam manus ultima coeptis
imposita est, geminas opifex libravit in alas
ipse suum corpus, motaque pependit in aura.
Instruit et natum, 'Medio' que 'ut limite curras,
Icare,' ait 'moneo, ne, si demissior ibis,
unda gravet pennas, si celsior, ignis adurat.
Inter utrumque vola. Nec te spectare Boöten
aut Helicen iubeo, strictumque Orionis ensem:
me duce carpe viam.' Pariter praecepta volandi
tradit, et ignotas umeris accommodat alas.
Inter opus monitusque genae maduere seniles,
et patriae tremuere manus. Dedit oscula nato
non iterum repetenda suo, pennisque levatus
ante volat, comitique timet, velut ales, ab alto
quae teneram prolem produxit in aëra nido;
hortaturque sequi, damnosasque erudit artes,
et movet ipse suas et nati respicit alas.
Hos aliquis tremula dum captat harundine pisces,
aut pastor baculo stivave innixus arator,
vidit, et obstipuit, quique aethera carpere possent,
credidit esse deos. Et iam Iunonia laeva
parte Samos, fuerant Delosque Parosque relictae,
dextra Lebinthus erat fecundaque melle Calymne,

cum puer audaci coepit gaudere volatu,
deseruitque ducem, caelique cupidine tractus
altius egit iter. Rapidi vicinia solis
mollit odoratas, pennarum vincula, ceras.
Tabuerant cerae: nudos quatit ille lacertos,
remigioque carens non ullas percipit auras,
oraque caerulea patrium clamantia nomen
excipiuntur aqua, quae nomen traxit ab illo.
At pater infelix, nec iam pater, 'Icare,' dixit,
'Icare,' dixit, 'ubi es? Qua te regione requiram?'
'Icare' dicebat: pennas adspexit in undis,
devovitque suas artes, corpusque sepulcro
condidit. Et tellus a nomine dicta sepulti.

ORPHEUS AND EURYDICE

(*Met.* x, 1–77)

[Bad omens attended the nuptials of the Thracian bard Orpheus and Eurydice, but the outcome was even worse than the foreboding, for the honeymoon had not waned when Eurydice died of a snake-bite. Orpheus, desperate in his grief, resolved to go down to the lower world and, if possible, bring his wife back.

He descended by the Taenarian gate, and going before Pluto and Proserpina made his plea, accompanying his words on the lyre. Never had such strains been heard in that region of gloom before. The wan shades wept as they listened, Tantalus no longer tried to catch the fugitive water, the wheel of Ixion stood still, the vultures ceased to prey on the liver of Tityos, the Danaids forgot their urns, Sisyphus his stone, and then

for the first time, it is said, the cheeks of the Furies were wet with tears. Even Pluto and Proserpina were moved, and agreed to allow Orpheus to take Eurydice with him, provided he would not once look back as he led the way to the upper world.

He started, and with Eurydice behind him had almost reached the surface of the earth, when, fearing lest she should faint, and lover-like anxious to see her, he turned his head. In a moment she fell back, and disappeared in the darkness below. He made desperate attempts to enter the infernal regions again, but his efforts were in vain, and after lingering for seven days on the banks of the Styx, he returned in sorrow to Thrace.]

Inde per inmensum croceo velatus amictu
aethera digreditur Ciconumque Hymenaeus ad oras
tendit, et Orphea nequiquam voce vocatur.
Adfuit ille quidem, sed nec sollemnia verba
nec laetos vultus nec felix attulit omen.
Fax quoque, quam tenuit, lacrimoso stridula fumo
usque fuit, nullosque invenit motibus ignes.
Exitus auspicio gravior: nam nupta per herbas
dum nova Naïadum turba comitata vagatur,
occidit, in talum serpentis dente recepto.

Quam satis ad superas postquam Rhodopeïus auras
deflevit vates, ne non temptaret et umbras,
ad Styga Taenaria est ausus descendere porta;
perque leves populos simulacraque functa sepulcro
Persephonen adiit, inamoenaque regna tenentem
umbrarum dominum. Pulsisque ad carmina nervis
sic ait: 'O positi sub terra numina mundi,
in quem reccidimus, quidquid mortale creamur,

si licet, et falsi positis ambagibus oris
vera loqui sinitis, non huc, ut opaca viderem
Tartara, descendi, nec uti villosa colubris
terna Medusaei vincirem guttura monstri:
causa viae est coniunx, in quam calcata venenum
vipera diffudit, crescentesque abstulit annos.
Posse pati volui, nec me temptasse negabo:
vicit Amor. Supera deus hic bene notus in ora est,
an sit et hic, dubito. Sed et hic tamen auguror esse;
famaque si veteris non est mentita rapinae,
vos quoque iunxit Amor. Per ego haec loca plena timoris,
per Chaos hoc ingens vastique silentia regni,
Eurydices, oro, properata retexite fata.
Omnia debentur vobis, paulumque morati
serius aut citius sedem properamus ad unam.
Tendimus huc omnes, haec est domus ultima, vosque
humani generis longissima regna tenetis.
Haec quoque, cum iustos matura peregerit annos,
iuris erit vestri: pro munere poscimus usum.
Quod si fata negant veniam pro coniuge, certum est
nolle redire mihi: leto gaudete duorum.'

Talia dicentem nervosque ad verba moventem
exsangues flebant animae: nec Tantalus undam
captavit refugam, stupuitque Ixionis orbis,
nec carpsere iecur volucres, urnisque vacarunt
Belides, inque tuo sedisti, Sisyphe, saxo.
Tunc primum lacrimis victarum carmine fama est
Eumenidum maduisse genas. Nec regia coniunx
sustinet oranti, nec qui regit ima negare,
Eurydicenque vocant. Umbras erat illa recentes
inter, et incessit passu de vulnere tardo.
Hanc simul et legem Rhodopeïus accipit Orpheus,

ne flectat retro sua lumina, donec Avernas
exierit valles; aut inrita dona futura.
Carpitur acclivis per muta silentia trames,
arduus, obscurus, caligine densus opaca.
Nec procul afuerunt telluris margine summae:
hic, ne deficeret, metuens, avidusque videndi,
flexit amans oculos; et protinus illa relapsa est,
bracchiaque intendens, prendique et prendere certans
nil nisi cedentes infelix arripit auras.
Iamque iterum moriens non est de coniuge quicquam
questa suo: quid enim nisi se quereretur amatam?
Supremumque 'Vale,' quod iam vix auribus ille
acciperet, dixit, revolutaque rursus eodem est.
Non aliter stupuit gemina nece coniugis Orpheus,
quam tria qui timidus, medio portante catenas,
colla canis vidit, quem non pavor ante reliquit,
quam natura prior, saxo per corpus oborto;
quique in se crimen traxit voluitque videri
Olenos esse nocens, tuque, o confisa figurae,
infelix Lethaea, tuae, iunctissima quondam
pectora, nunc lapides, quos umida sustinet Ide.
Orantem frustraque iterum transire volentem
portitor arcuerat. Septem tamen ille diebus
squalidus in ripa Cereris sine munere sedit:
cura dolorque animi lacrimaeque alimenta fuere.
Esse deos Erebi crudeles questus, in altam
se recipit Rhodopen pulsumque aquilonibus Haemum.

THE SONG OF ORPHEUS

(*Met.* x, 143ff.)

[It was only in song and in the music of his lyre that Orpheus found any solace after the loss of Eurydice; but such was the magic power of his strains that even trees and wild animals crowded around him to listen.

Among other themes he sang of Ganymedes, son of Tros, king of Troy. The boy, beloved of Jove on account of his beauty, was carried up to heaven by the god himself, who had assumed the shape of his own eagle. In heaven he served as Jove's cup-bearer (x, 148–161).

He sang, too, of the death of Hyacinthus, the favorite of Apollo. Hyacinthus and the god were vying with one another in throwing the discus. Apollo had thrown it, and Hyacinthus ran forward to mark the spot where it was going to fall. But the discus, rebounding violently from the ground, struck him in the face and killed him. Sorrowing deeply, Apollo caused a new flower, named for him, to spring from his blood (x, 162–219).

Another part of Orpheus' song dealt with the story of Atalanta, which in Ovid's poem is supposed to be told by Venus to Adonis (x, 560–680).

Atalanta, daughter of Schoeneus, a Boeotian king, famous for her beauty and her fleetness of foot, had been warned against marriage by an oracle which she had consulted. It was accordingly with full confidence in her speed that she announced to her suitors that she would marry that one who should defeat her in a foot-race. If, however, any one tried and failed, he was to forfeit his life.

In spite of the hard condition many made the attempt, and king Schoeneus' subjects had grown accustomed to seeing ambitious youths outstripped by the princess, and then led away to instant death. Among the spectators at one of these contests was Hippomenes, son of Onchestius of Megara. Until Atalanta appeared in the race-course, it was hard for him to understand why men should seek a bride on such terms, but when he saw her his feeling changed, and the race was no sooner over and the defeated suitors gone to their doom, than Hippomenes stood forth as a candidate. 'The son of Onchestius of Megara am I,' he said, 'and the grandson of Neptune. 'Twill be no shame to be defeated by me, and a victory over me will add to thy laurels.' Unwillingly Atalanta agreed to enter the race, for Hippomenes was of goodly presence, and his victory would not have made her wholly regretful. Of her ability to win she had no doubt.

But Hippomenes, when the time for the race drew near, prayed to Venus to aid him, for it was she, the goddess of love, whom he held responsible for the passion which urged him to the venture. Venus heard his prayer, and swift as thought brought him from her sacred grove in Cyprus three golden apples, telling him quickly what use he should make of them.

The trumpet sounded, and the two contestants sped from the starting-line. Reluctantly but easily Atalanta drew ahead. Then Hippomenes, seeing himself outstripped, remembered Venus' instructions, and rolled one of the golden apples past Atalanta as she ran. Attracted by its beauty, she swerved from her course, and picked it up. Hippomenes took the lead. Soon, however, she

caught up with him, and presently forged ahead. A second time Hippomenes resorted to the same device, a second time he took first place, but only to be passed again. They were approaching the goal when Hippomenes threw the last apple far from the course. Atalanta hesitated, doubtful whether she could venture so far and still return in time to win; but Venus induced her to make the attempt, and at the same time gave additional weight to the apple so as to retard her. Her cupidity proved her undoing, for in the meantime Hippomenes finished first.]

GANYMEDES

Tale nemus vates attraxerat, inque ferarum
concilio medius turba volucrumque sedebat.
Ut satis impulsas temptavit pollice chordas
et sensit varios, quamvis diversa sonarent,
concordare modos, hoc vocem carmine movit:
'Ab Iove, Musa parens—cedunt Iovis omnia regno—
carmina nostra move! Iovis est mihi saepe potestas
dicta prius: cecini plectro graviore Gigantas,
sparsaque Phlegraeis victricia fulmina campis:
nunc opus est leviore lyra, puerosque canamus
dilectos superis, inconcessisque puellas
ignibus attonitas meruisse libidine poenam.
'Rex superum Phrygii quondam Ganymedis amore
arsit, et inventum est aliquid, quod Iuppiter esse,
quam quod erat, mallet. Nulla tamen alite verti
dignatur, nisi quae posset sua fulmina ferre.
Nec mora, percusso mendacibus aëre pennis
abripit Iliaden; qui nunc quoque pocula miscet
invitaque Iovi nectar Iunone ministrat.'

HYACINTHUS

'Te quoque, Amyclide, posuisset in aethere Phoebus,
tristia si spatium ponendi fata dedissent.
Qua licet, aeternus tamen es: quotiensque repellit
ver hiemem, Piscique Aries succedit aquoso,
tu totiens oreris, viridique in caespite flores.
Te meus ante omnes genitor dilexit, et orbe
in medio positi caruerunt praeside Delphi,
dum deus Eurotan inmunitamque frequentat
Sparten. Nec citharae nec sunt in honore sagittae:
inmemor ipse sui non retia ferre recusat,
non tenuisse canes, non per iuga montis iniqui
ire comes, longaque alit adsuetudine flammas.
'Iamque fere medius Titan venientis et actae
noctis erat, spatioque pari distabat utrimque:
corpora veste levant, et suco pinguis olivi
splendescunt, latique ineunt certamina disci.
Quem prius aërias libratum Phoebus in auras
misit, et oppositas disiecit pondere nubes.
Reccidit in solidam longo post tempore terram
pondus, et exhibuit iunctam cum viribus artem.
Protinus imprudens actusque cupidine lusus
tollere Taenarides orbem properabat. At illum
dura repercusso subiecit verbere tellus
in vultus, Hyacinthe, tuos. Expalluit aeque
quam puer ipse deus, conlapsosque excipit artus,
et modo te refovet, modo tristia vulnera siccat,
nunc animam admotis fugientem sustinet herbis.
Nil prosunt artes: erat inmedicabile vulnus.
Ut si quis violas riguove papaver in horto

liliaque infringat fulvis horrentia linguis,
marcida demittant subito caput illa vietum,
nec se sustineant, spectentque cacumine terram:
sic vultus moriens iacet, et defecta vigore
ipsa sibi est oneri cervix umeroque recumbit.
"Laberis, Oebalide, prima fraudate iuventa,"
Phoebus ait, "videoque tuum, mea crimina, vulnus.
Tu dolor es facinusque meum: mea dextera leto
inscribenda tuo est! Ego sum tibi funeris auctor.
Quae mea culpa tamen? Nisi si lusisse vocari
culpa potest, nisi culpa potest et amasse vocari.
Atque utinam merito vitam tecumque liceret
reddere! Quod quoniam fatali lege tenemur,
semper eris mecum, memorique haerebis in ore.
Te lyra pulsa manu, te carmina nostra sonabunt,
flosque novus scripto gemitus imitabere nostros.
Tempus et illud erit, quo se fortissimus heros
addat in hunc florem, folioque legatur eodem."
'Talia dum vero memorantur Apollinis ore,
ecce cruor, qui fusus humo signaverat herbas,
desinit esse cruor, Tyrioque nitentior ostro
flos oritur, formamque capit quam lilia, si non
purpureus color his, argenteus esset in illis.
'Non satis hoc Phoebo est (is enim fuit auctor honoris):
ipse suos gemitus foliis inscribit, et AI AI
flos habet inscriptum, funestaque littera ducta est.
Nec genuisse pudet Sparten Hyacinthon, honorque
durat in hoc aevi, celebrandaque more priorum
annua praelata redeunt Hyacinthia pompa.'

ATALANTA

'Forsitan audieris aliquam certamine cursus
veloces superasse viros. Non fabula rumor
ille fuit: superabat enim; nec dicere posses,
laude pedum formaene bono praestantior esset.
Scitanti deus huic de coniuge "Coniuge" dixit
"nil opus est, Atalanta, tibi: fuge coniugis usum!
Nec tamen effugies, teque ipsa viva carebis."
Territa sorte dei per opacas innuba silvas
vivit, et instantem turbam violenta procorum
condicione fugat, nec "Sum potiunda, nisi" inquit
"victa prius cursu. Pedibus contendite mecum:
praemia veloci coniunx thalamique dabuntur,
mors pretium tardis. Ea lex certaminis esto."
Illă quidem inmitis: sed (tantă potentia formae est)
venit ad hanc legem temeraria turba procorum.
'Sederat Hippomenes cursus spectator iniqui
et "Petitur cuiquam per tanta pericula coniunx?"
dixerat, ac nimios iuvenum damnarat amores.
Ut faciem et posito corpus velamine vidit,
quale meum, vel quale tuum, si femina fias,
obstipuit, tollensque manus "Ignoscite," dixit
"quos modo culpavi. Nondum mihi praemia nota,
quae peteretis, erant." Laudando concipit ignes
et, ne quis iuvenum currat velocius, optat,
invidiaque timet. "Sed cur certaminis huius
intemptata mihi fortuna relinquitur?" inquit
"Audentes deus ipse iuvat." Dum talia secum
exigit Hippomenes, passu volat alite virgo.
Quae quamquam Scythica non setius ire sagitta

Aonio visa est iuveni, tamen ille decorem
miratur magis; et cursus facit ipse decorem.
Aura refert ablata citis talaria plantis,
tergaque iactantur crines per eburnea, quaeque
poplitibus suberant picto genualia limbo:
inque puellari corpus candore ruborem
traxerat, haud aliter, quam cum super atria velum
candida purpureum simulatas inficit umbras.
Dum notat haec hospes, decursa novissima meta est,
et tegitur festa victrix Atalanta corona.
Dant gemitum victi, penduntque ex foedere poenas.

'Non tamen eventu iuvenis deterritus horum
constitit in medio, vultuque in virgine fixo
"Quid facilem titulum superando quaeris inertes?
Mecum confer!" ait. "Seu me fortuna potentem
fecerit, a tanto non indignabere vinci;
namque mihi genitor Megareus Onchestius, illi
est Neptunus avus, pronepos ego regis aquarum;
nec virtus citra genus est. Seu vincar, habebis
Hippomene victo magnum et memorabile nomen."

'Talia dicentem molli Schoeneïa vultu
adspicit, et dubitat, superari an vincere malit.
Atque ita "Quis deus hunc formosis" inquit "iniquus
perdere vult, caraeque iubet discrimine vitae
coniugium petere hoc? Non sum, me iudice, tanti.
Nec forma tangor (poteram tamen hac quoque tangi),
sed quod adhuc puer est: non me movet ipse, sed aetas.
Quid quod inest virtus et mens interrita leti?
Quid quod ab aequorea numeratur origine quartus?
Quid quod amat, tantique putat conubia nostra,
ut pereat, si me fors illi dura negarit?
Dum licet, hospes, abi, thalamosque relinque cruentos:

coniugium crudele meum est. Tibi nubere nulla
nolet, et optari potes a sapiente puella.
Cur tamen est mihi cura tui, tot iam ante peremptis?
Viderit! Intereat, quoniam tot caede procorum
admonitus non est, agiturque in taedia vitae.
Occidet hic igitur, voluit quia vivere mecum,
indignamque necem pretium patietur amoris?
Non erit invidiae victoria nostra ferendae.
Sed non culpa mea est. Utinam desistere velles,
aut, quoniam es demens, utinam velocior esses!
At quam virgineus puerili vultus in ore est!
A! miser Hippomene, nollem tibi visa fuissem!
Vivere dignus eras. Quod si felicior essem,
nec mihi coniugium fata importuna negarent,
unus eras, cum quo sociare cubilia vellem."
Dixerat; utque rudis, primoque Cupidine tacta,
quid velit ignorans, amat, et non sentit amorem.

'Iam solitos poscunt cursus populusque paterque:
cum me sollicita proles Neptunia voce
invocat Hippomenes "Cytherea" que "comprecor, ausis
adsit" ait "nostris et quos dedit, adiuvet ignes."
Detulit aura preces ad me non invida blandas;
motaque sum, fateor. Nec opis mora longa dabatur.
Est ager, indigenae Tamasenum nomine dicunt,
telluris Cypriae pars optima, quam mihi prisci
sacravere senes, templisque accedere dotem
hanc iussere meis. Medio nitet arbor in arvo,
fulva comam, fulvo ramis crepitantibus auro.
Hinc tria forte mea veniens decerpta ferebam
aurea poma manu: nullique videnda nisi ipsi
Hippomenen adii docuique, quis usus in illis.

ATALANTA.

From a painting by E. J. Poynter.

'Signa tubae dederant, cum carcere pronus uterque
emicat, et summam celeri pede libat harenam.
Posse putes illos sicco freta radere passu,
et segetis canae stantes percurrere aristas.
Adiciunt animos iuveni clamorque favorque
verbaque dicentum: "Nunc, nunc incumbere tempus!
Hippomene, propera! Nunc viribus utere totis!
Pelle moram, vinces!" Dubium, Megareïus heros
gaudeat, an virgo magis his Schoeneïa dictis.
O quotiens, cum iam posset transire, morata est,
spectatosque diu vultus invita reliquit!
Aridus e lasso veniebat anhelitus ore,
metaque erat longe. Tum denique de tribus unum
fetibus arboreis proles Neptunia misit.
Obstipuit virgo, nitidique cupidine pomi
declinat cursus, aurumque volubile tollit.
Praeterit Hippomenes! Resonant spectacula plausu.
Illa moram celeri cessataque tempora cursu
corrigit, atque iterum iuvenem post terga relinquit.
Et rursus pomi iactu remorata secundi
consequitur transitque virum. Pars ultima cursus
restabat; "Nunc" inquit "ades, dea muneris auctor!"
inque latus campi, quo tardius illa rediret,
iecit ab obliquo nitidum iuvenaliter aurum.
An peteret, virgo visa est dubitare: coegi
tollere, et adieci sublato pondera malo,
impediique oneris pariter gravitate moraque.
Neve meus sermo cursu sit tardior ipso,
praeterita est virgo: duxit sua praemia victor.'

MIDAS

(*Met.* xi, 85–145)

[When some Phrygian rustics found old Silenus, the companion of Bacchus, wandering about the fields, they took him before King Midas. He, recognizing him, treated him kindly, and restored him to Bacchus. In his gratitude the wine-god promised to grant the king any boon he should ask. Thereupon Midas prayed that he might be given the power of converting anything that he touched into gold. Bacchus assented, and Midas, hardly able to believe in his good fortune, saw branches, stones, and clods of earth turn to gold at his touch. So it was with a mind full of dreams of vast wealth and boundless power that he sat down to dinner. His joy speedily became grief, for to his horror he saw bread and wine likewise turn to gold when he touched them. With starvation staring him in the face, he implored Bacchus to save him from the doom that his greed had brought upon him. And Bacchus, pitying him, bade him go to the source of the river Pactolus and bathe in its waters. He did so, and the fatal power left him, passing into the river, which from that day rolled down sands of gold.]

Nec satis hoc Baccho est: ipsos quoque deserit agros,
cumque choro meliore sui vineta Timoli
Pactolonque petit, quamvis non aureus illo
tempore nec caris erat invidiosus harenis.
Hunc adsueta cohors Satyri Bacchaeque frequentant:
at Silenus abest. Titubantem annisque meroque

ruricolae cepere Phryges, vinctumque coronis
ad regem duxere Midan, cui Thracius Orpheus
orgia tradiderat cum Cecropio Eumolpo.
Qui simul agnovit socium comitemque sacrorum,
hospitis adventu festum genialiter egit
per bis quinque dies et iunctas ordine noctes.
Et iam stellarum sublime coëgerat agmen
Lucifer undecimus, Lydos cum laetus in agros
rex venit, et iuveni Silenum reddit alumno.
Huic deus optandi gratum, sed inutile, fecit
muneris arbitrium, gaudens altore recepto.
Ille male usurus donis ait 'Effice, quidquid
corpore contigero fulvum vertatur in aurum.'
Adnuit optatis, nocituraque munera solvit
Liber, et indoluit, quod non meliora petisset.
Laetus abit gaudetque malo Berecyntius heros,
pollicitique fidem tangendo singula temptat.
Vixque sibi credens non alta fronde virentem
ilice detraxit virgam: virga aurea facta est.
Tollit humo saxum: saxum quoque palluit auro.
Contigit et glaebam: contactu glaeba potenti
massa fit. Arentes Cereris decerpsit aristas:
aurea messis erat. Demptum tenet arbore pomum:
Hesperidas donasse putes. Si postibus altis
admovit digitos, postes radiare videntur.
Ille etiam liquidis palmas ubi laverat undis,
unda fluens palmis Danaën eludere posset.
Vix spes ipse suas animo capit, aurea fingens
omnia. Gaudenti mensas posuere ministri
exstructas dapibus nec tostae frugis egentes.
Tum vero, sive ille sua Cerealia dextra
munera contigerat, Cerealia dona rigebant,

sive dapes avido convellere dente parabat,
lamina fulva dapes admoto dente premebat.
Miscuerat puris auctorem muneris undis:
fusile per rictus aurum fluitare videres.

Attonitus novitate mali, divesque miserque,
effugere optat opes, et, quae modo voverat, odit.
Copia nulla famem relevat; sitis arida guttur
urit, et inviso meritus torquetur ab auro.
Ad caelumque manus et splendida bracchia tollens
'Da veniam, Lenaee pater! Peccavimus' inquit,
'sed miserere, precor, speciosoque eripe damno.'
Mite deum numen: Bacchus peccasse fatentem
restituit, pactique fide data munera solvit.
'Neve male optato maneas circumlitus auro,
vade' ait 'ad magnis vicinum Sardibus amnem,
perque iugum nitens labentibus obvius undis
carpe viam, donec venias ad fluminis ortus;
spumigeroque tuum fonti, qua plurimus exit,
subde caput, corpusque simul, simul elue crimen.'

Rex iussae succedit aquae. Vis aurea tinxit
flumen, et humano de corpore cessit in amnem.
Nunc quoque iam veteris percepto semine venae
arva rigent auro madidis pallentia glaebis.

THE GREEKS AT AULIS

(*Met.* xii, 1–63)

[The ships of the Greeks had assembled at Aulis on the coast of Boeotia, but were prevented from sailing on the expedition to Troy by unfavorable winds. It was while they were delayed here that a serpent was seen to

devour nine birds. This omen was thought to point to a war of nine years' duration.

When the adverse winds persisted day after day men saw in them a manifestation of divine anger, and Calchas the seer was consulted. He announced that the winds had been sent by Diana because Agamemnon, the leader of the host, had killed a hind sacred to her. She could, moreover, be appeased only by the sacrifice of Iphigenia, Agamemnon's daughter. Reluctantly, but acting for the army's good, the king consented, and Iphigenia was led to the altar to atone for her father's sacrilege. The sacrifice was in the very act of consummation, when the goddess relented, and a deer was substituted as the offering. With favorable winds at last, the Greeks sailed, and after a troublous voyage reached their destination.

The Trojans had been fully warned of their approach, for tidings of the Greek armament had come to the House of Fame, the home of rumors of all kinds, false and true, favorable and malicious, and through its innumerable openings the news had passed over the whole world.]

Nescius adsumptis Priamus pater Aesacon alis
vivere lugebat: tumulo quoque nomen habenti
inferias dederat cum fratribus Hector inanes.
Defuit officio Paridis praesentia tristi,
postmodo qui rapta longum cum coniuge bellum
attulit in patriam; coniurataeque sequuntur
mille rates gentisque simul commune Pelasgae.
Nec dilata foret vindicta, nisi aequora saevi
invia fecissent venti, Boeotaque tellus

Aulide piscosa puppes tenuisset ituras.
Hic patrio de more Iovi cum sacra parassent,
ut vetus accensis incanduit ignibus ara,
serpere caeruleum Danaï videre draconem
in platanum, coeptis quae stabat proxima sacris.
Nidus erat volucrum bis quattuor arbore summa:
quas simul et matrem, circum sua damna volantem,
corripuit serpens, avidoque abscondidit ore.
Obstipuere omnes. At veri providus augur
Thestorides 'Vincemus' ait, 'gaudete, Pelasgi:
Troia cadet, sed erit nostri mora longa laboris,'
atque novem volucres in belli digerit annos.
Ille, ut erat, virides amplexus in arbore ramos
fit lapis, et servat serpentis imagine saxum.

Permanet Aoniis Nereus violentus in undis,
bellaque non transfert; et sunt qui parcere Troiae
Neptunum credant, quia moenia fecerat urbis.
At non Thestorides. Nec enim nescitve tacetve
sanguine virgineo placandam virginis iram
esse deae. Postquam pietatem publica causa
rexque patrem vicit, castumque datura cruorem
flentibus ante aram stetit Iphigenia ministris,
victa dea est, nubemque oculis obiecit, et inter
officium turbamque sacri vocesque precantum
supposita fertur mutasse Mycenida cerva.
Ergo ubi, qua decuit, lenita est caede Diana,
et pariter Phoebes, pariter maris ira recessit,
accipiunt ventos a tergo mille carinae,
multaque perpessae Phrygia potiuntur harena.

Orbe locus medio est inter terrasque fretumque
caelestesque plagas, triplicis confinia mundi,
unde quod est usquam, quamvis regionibus absit,

inspicitur, penetratque cavas vox omnis ad aures.
Fama tenet, summaque domum sibi legit in arce,
innumerosque aditus ac mille foramina tectis
addidit, et nullis inclusit limina portis:
nocte dieque patet. Tota est ex aere sonanti,
tota fremit, vocesque refert, iteratque quod audit.
Nulla quies intus nullaque silentia parte:
nec tamen est clamor, sed parvae murmura vocis,
qualia de pelagi, si quis procul audiat, undis
esse solent, qualemve sonum, cum Iuppiter atras
increpuit nubes, extrema tonitrua reddunt.
Atria turba tenet: veniunt, leve vulgus, euntque,
mixtaque cum veris passim commenta vagantur
milia rumorum, confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures,
hi narrata ferunt alio; mensuraque ficti
crescit, et auditis aliquid novus adicit auctor.
Illic Credulitas, illic temerarius Error,
vanaque Laetitia est, consternatique Timores,
Seditioque repens, dubioque auctore Susurri.
Ipsa, quid in caelo rerum pelagoque geratur
et tellure, videt, totumque inquirit in orbem.

ACHILLES AND CYCNUS

(*Met.* xii, 64–145)

[The fighting at Troy had begun. Conspicuous on the Greek side was Achilles, on the Trojan, Hector and, among others, Cycnus, son of Neptune. Coming upon Cycnus, Achilles flung a javelin, which struck but could not wound him, for Neptune had made him impervious to

a weapon's point. Again and again the Greek hero assailed him, but with no success, till finally, leaping from his chariot, he fell upon him with his sword. Cycnus receding before the onset stumbled and fell, and Achilles, throwing himself upon him, choked him to death with his helmet-straps. But when he prepared to strip him he found to his surprise only the armor left; the body had been transformed into a swan.]

Fecerat haec notum Graias cum milite forti
adventare rates. Neque inexspectatus in armis
hostis adest: prohibent aditus litusque tuentur
Troës, et Hectorea primus fataliter hasta,
Protesilaë, cadis, commissaque proelia magno
stant Danaïs, fortisque animae nece cognitus Hector.
Nec Phryges exiguo, quid Achaïca dextera posset,
sanguine senserunt. Et iam Sigea rubebant
litora, iam leto proles Neptunia Cycnus
mille viros dederat, iam curru instabat Achilles,
totaque Peliacae sternebat cuspidis ictu
agmina, perque acies aut Cycnum aut Hectora quaerens
congreditur Cycno: decimum dilatus in annum
Hector erat. Tum colla iugo canentia pressos
exhortatus equos, currum direxit in hostem,
concutiensque suis vibrantia tela lacertis,
'Quisquis es, o iuvenis' dixit, 'solamen habeto
mortis, ab Haemonio quod sis iugulatus Achille.'
Hactenus Aeacides: vocem gravis hasta secuta est.
Sed quamquam certa nullus fuit error in hasta,
nil tamen emissi profecit acumine ferri,
utque hebeti pectus tantummodo contudit ictu.
'Nate dea, nam te fama praenovimus,' inquit

ille, 'quid a nobis vulnus miraris abesse?'
(mirabatur enim) 'Non haec, quam cernis, equinis
fulva iubis cassis neque onus cava parma sinistrae
auxilio mihi sunt: decor est quaesitus ab istis.
Mars quoque ob hoc capere arma solet. Removebitur huius
tegminis officium, tamen indestrictus abibo.
Est aliquid non esse satum Nereïde, sed qui
Nereaque et natas et totum temperat aequor.'
Dixit et haesurum clipei curvamine telum
misit in Aeaciden, quod et aes et proxima rupit
terga novena boum, decimo tamen orbe moratum est.
Excutit hoc heros rursusque trementia forti
tela manu torsit: rursus sine vulnere corpus
sincerumque fuit. Nec tertia cuspis apertum
et se praebentem valuit destringere Cycnum.
Haud secus exarsit, quam circo taurus aperto,
cum sua terribili petit inritamina cornu,
puniceas vestes, elusaque vulnera sentit.
Num tamen exciderit ferrum, considerat, hastae:
haerebat ligno. 'Manus est mea debilis ergo,
quasque' ait 'ante habuit vires, effudit in uno?
Nam certe valui, vel cum Lyrnesia primus
moenia deieci, vel cum Tenedonque suoque
Eetioneas implevi sanguine Thebas,
vel cum purpureus populari caede Caicus
fluxit opusque meae bis sensit Telephus hastae.
Hic quoque tot caesis, quorum per litus acervos
et feci et video, valuit mea dextra valetque.'
Dixit et, ante actis veluti male crederet, hastam
misit in adversum Lycia de plebe Menoeten
loricamque simul subiectaque pectora rupit.

Quo plangente gravem moribundo vertice terram
extrahit illud idem calido de vulnere telum
atque ait: 'Haec manus est, haec, qua modo vicimus, hasta.
Utar in hoc isdem; sit in hoc, precor, exitus idem!'
Sic fatus Cycnum repetit, nec fraxinus errat
inque umero sonuit non evitata sinistro.
Inde velut muro solidaque a caute repulsa est.
Qua tamen ictus erat, signatum sanguine Cycnum
viderat et frustra fuerat gavisus Achilles:
vulnus erat nullum, sanguis fuit ille Menoetae.
Tum vero praeceps curru fremebundus ab alto
desilit, et nitido securum comminus hostem
ense petens, parmam gladio galeamque cavari
cernit, at in duro laedi quoque corpore ferrum.
Haud tulit ulterius, clipeoque adversa retecti
ter quater ora viri et capulo cava tempora pulsat,
cedentique sequens instat turbatque ruitque
attonitoque negat requiem. Pavor occupat illum,
ante oculosque natant tenebrae; retroque ferenti
aversos passus medio lapis obstitit arvo.
Quem super impulsum resupino corpore Cycnum
vi multa vertit terraeque adflixit Achilles.
Tum clipeo genibusque premens praecordia duris
vincla trahit galeae: quae presso subdita mento
elidunt fauces, et respiramen iterque
eripiunt animae. Victum spoliare parabat:
arma relicta videt. Corpus deus aequoris albam
contulit in volucrem, cuius modo nomen habebat.

THE DEATH OF ACHILLES

(*Met.* xii, 580–619)

[Incensed with Achilles because he had killed his son Cycnus, Neptune appealed to Apollo for aid. Apollo having been associated with Neptune in building the walls of Troy willingly took up his cause, and passed swiftly to the plain of Troy. Standing beside Paris he revealed his identity, and bade him instead of wasting his arrows on ignoble Greeks to aim at Achilles, who was as usual carrying death and destruction into the ranks of the Trojans. Paris obeyed. The arrow, guided by the god, pierced Achilles in a vulnerable spot, and the great Greek fell dead upon the battle-field.]

At deus, aequoreas qui cuspide temperat undas,
in volucrem corpus nati Phaëthontida versum
mente dolet patria, saevumque perosus Achillem
exercet memores plus quam civiliter iras.
Iamque fere tracto duo per quinquennia bello
talibus intonsum compellat Sminthea dictis:
'O mihi de fratris longe gratissime natis,
inrita qui mecum posuisti moenia Troiae,
ecquid, ubi has iam iam casuras adspicis arces,
ingemis? Aut ecquid tot defendentia muros
milia caesa doles? Ecquid, ne persequar omnes,
Hectoris umbra subit circum sua Pergama tracti,
cum tamen ille ferox belloque cruentior ipso
vivit adhuc, operis nostri populator, Achilles?
Det mihi se! Faxo, triplici quid cuspide possim,
sentiat. At quoniam concurrere comminus hosti
non datur, occulta necopinum perde sagitta!'

Adnuit atque animo pariter patruique suoque
Delius indulgens nebula velatus in agmen
pervenit Iliacum, mediaque in caede virorum
rara per ignotos spargentem cernit Achivos
tela Parin, fassusque deum 'Quid spicula perdis
sanguine plebis?' ait. 'Siqua est tibi cura tuorum,
vertere in Aeaciden caesosque ulciscere fratres!'
Dixit et, ostendens sternentem Troica ferro
corpora Peliden, arcus obvertit in illum
certaque letifera direxit spicula dextra.
Quod Priamus gaudere senex post Hectora posset,
hoc fuit. Ille igitur tantorum victor, Achille,
victus es a timido Graiae raptore maritae!
At si femineo fuerat tibi Marte cadendum,
Thermodontiaca malles cecidisse bipenni.
Iam timor ille Phrygum, decus et tutela Pelasgi
nominis, Aeacides, caput insuperabile bello,
arserat: armarat deus idem, idemque cremarat.
Iam cinis est, et de tam magno restat Achille
nescio quid, parvam quod non bene compleat urnam:
at vivit totum quae gloria compleat orbem.
Haec illi mensura viro respondet, et hac est
par sibi Pelides nec inania Tartara sentit.

THE WANDERINGS OF AENEAS

(*Met.* xiii, 623–729)

[Escaping from Troy with his father Anchises and his son Ascanius, and followed by a band of Trojans, Aeneas after many adventures touched at the island of Delos in the Aegean Sea. There he was entertained by Anius, priest of Apollo, and at the banquet in honor of his

guests Anius told the story of the loss of his daughters. These had had the power of changing anything they wished into corn, wine, or oil. Hearing of this Agamemnon, then on his way to Troy, had attempted to capture them, that they might in an emergency supply his army. Two fled to Euboea, two to their brother in Andros. He, however, frightened by threats of violence, gave them up, and chains were already being made for them when, appealing to Bacchus for aid, they were transformed into doves and flew away.

After exchanging gifts with Anius, the Trojans sailed to Crete; then, after visiting various other points, they reached the coast of Sicily.]

Non tamen eversam Troiae cum moenibus esse
spem quoque fata sinunt: sacra et, sacra altera, patrem
fert umeris, venerabile onus, Cythereïus heros:
de tantis opibus praedam pius eligit illam
Ascaniumque suum. Profugaque per aequora classe
fertur ab Antandro, sceleratаque limina Thracum
et Polydoreo manantem sanguine terram
linquit et utilibus ventis aestuque secundo
intrat Apollineam sociis comitantibus urbem.
Hunc Anius, quo rege homines, antistite Phoebus
rite colebatur, temploque domoque recepit
urbemque ostendit delubraque nota duasque
Latona quondam stirpes pariente retentas.
Ture dato flammis vinoque in tura profuso
caesarumque boum fibris de more crematis
regia tecta petunt, positisque tapetibus altis
munera cum liquido capiunt Cerealia Baccho.
Tum pius Anchises: 'O Phoebi lecte sacerdos,

fallor, an et natum, cum primum haec moenia vidi,
bisque duas natas, quantum reminiscor, habebas?'
Huic Anius niveis circumdata tempora vittis
concutiens et tristis ait: 'Non falleris, heros
maxime: vidisti natorum quinque parentem,
quem nunc (tanta homines rerum inconstantia versat)
paene vides orbum. Quod enim mihi filius absens
auxilium, quem dicta suo de nomine tellus
Andros habet, pro patre locumque et regna tenentem?
Delius augurium dedit huic: dedit altera Liber
femineae stirpi voto maiora fideque
munera. Nam tactu natarum cuncta mearum
in segetem laticemque meri canaeque Minervae
transformabantur, divesque erat usus in illis.
Hoc ubi cognovit Troiae populator Atrides,
ne non ex aliqua vestram sensisse procellam
nos quoque parte putes, armorum viribus usus
abstrahit invitas gremio genitoris, alantque
imperat Argolicam caelesti munere classem.
Effugiunt, quo quaeque potest: Euboea duabus,
et totidem natis Andros fraterna petita est.
Miles adest et, ni dedantur, bella minatur.
Victa metu pietas consortia corpora poenae
dedidit. Et timido possis ignoscere fratri:
non hic Aeneas, non, qui defenderet Andron,
Hector erat, per quem decimum durastis in annum.
Iamque parabantur captivis vincla lacertis:
illae tollentes etiamnum libera caelo
bracchia "Bacche pater, fer opem!" dixere, tulitque
muneris auctor opem,—si miro perdere more
ferre vocatur opem. Nec qua ratione figuram
perdiderint, potui scire aut nunc dicere possum;

summa mali nota est: pennas sumpsere tuaeque
coniugis in volucres, niveas abiere columbas.'
Talibus atque aliis postquam convivia dictis
implerunt, mensa somnum petiere remota,
cumque die surgunt adeuntque oracula Phoebi:
qui petere antiquam matrem cognataque iussit
litora. Prosequitur rex et dat munus ituris,
Anchisae sceptrum, chlamydem pharetramque nepoti,
cratera Aeneae, quem quondam transtulit illi
hospes ab Aoniis Therses Ismenius oris.
Miserat hanc illi Therses, fabricaverat Alcon
Hyleus et longo caelaverat argumento.
Urbs erat, et septem posses ostendere portas:
hae pro nomine erant et, quae foret illa, docebant.
Ante urbem exequiae tumulique ignesque rogique
effusaeque comas et apertae pectora matres
significant luctum: nymphae quoque flere videntur
siccatosque queri fontes, sine frondibus arbor
nuda riget, rodunt arentia saxa capellae.
Ecce facit mediis natas Orione Thebis,
hac non femineum iugulo dare vulnus aperto,
illac demisso per inertia vulnere tela
pro populo cecidisse suo pulchrisque per urbem
funeribus ferri celebrique in parte cremari;
tum de virginea geminos exire favilla,
ne genus intereat, iuvenes, quos fama Coronas
nominat, et cineri materno ducere pompam.
Hactenus antiquo signis fulgentibus aere,
summus inaurato crater erat asper acantho.
Nec leviora datis Troiani dona remittunt,
dantque sacerdoti custodem turis acerram,
dant pateram claramque auro gemmisque coronam.

Inde recordati Teucros a sanguine Teucri
ducere principium, Cretam tenuere: locique
ferre diu nequiere Iovem, centumque relictis
urbibus Ausonios optant contingere portus.
Saevit hiems iactatque viros, Strophadumque receptos
portubus infidis exterruit ales Aëllo.
Et iam Dulichios portus Ithacamque Samonque
Neritiasque domus, regnum fallacis Ulixis,
praeter erant vecti: certatam lite deorum
Ambraciam versique vident sub imagine saxum
iudicis, Actiaco quae nunc ab Apolline nota est,
vocalemque sua terram Dodonida quercu
Chaoniosque sinus, ubi nati rege Molosso
inrita subiectis fugere incendia pennis.
Proxima Phaeacum felicibus obsita pomis
rura petunt. Epiros ab his regnataque vati
Buthrotos Phrygio simulataque Troia tenetur.
Inde futurorum certi, quae cuncta fideli
Priamides Helenus monitu praedixerat, intrant
Sicaniam: tribus haec excurrit in aequora pinnis,
e quibus imbriferos est versa Pachynos ad Austros,
mollibus expositum Zephyris Lilybaeon, ad Arctos
aequoris expertes spectat Boreamque Peloros.
Hac subeunt Teucri, et remis aestuque secundo
sub noctem potitur Zanclaea classis harena.

AENEAS IN LATIUM

(*Met.* xiv, 527–580)

[Even after the promised land of Latium had been reached, the Trojans found themselves beset with perils. Latinus, the king, gave his daughter Lavinia to Aeneas

in marriage, but in doing so broke faith with Turnus, king of the Rutulians, a neighboring people. Thereupon, Turnus, calling the Etruscans to his aid, made war upon the Trojans. Among other forms of violence he attempted on one occasion to burn the Trojan ships which were moored to the shore. He succeeded in setting fire to them, and they were already ablaze when Cybele, the mother of the gods, upon whose sacred mountain the timber used in their construction had grown, sent down a heavy rain from heaven and extinguished the flames. At the same time one of the winds, acting in cooperation with her, broke the cables that tied them to the shore and drove them out to sea, where Cybele, after submerging them, changed them into sea-nymphs.

Not even by this incident was Turnus deterred from continuing the war, and it was only after his death that Ardea, his capital, fell and the Trojan arms prevailed. When the town was being burned, a heron, till that time an unknown bird, flew up from the ashes, and to it was given the name of the city from whose ruins it rose.]

Hinc ubi legati rediere, negata ferentes
arma Aetola sibi, Rutuli sine viribus illis
bella instructa gerunt. Multumque ab utraque cruoris
parte datur. Fert ecce avidas in pinea Turnus
texta faces; ignesque timent, quibus unda pepercit.
Iamque picem et ceras alimentaque cetera flammae
Mulciber urebat perque altum ad carbasa malum
ibat, et incurvae fumabant igne carinae:
cum memor has pinus Idaeo vertice caesas
sancta deum genetrix tinnitibus aëra pulsi

aeris et inflati complevit murmure buxi,
perque leves domitis invecta leonibus auras
'Inrita sacrilega iactas incendia dextra,
Turne!' ait. 'Eripiam, nec me patiente cremabit
ignis edax nemorum partes et membra meorum.'
Intonuit dicente dea, tonitrumque secuti
cum saliente graves ceciderunt grandine nimbi,
aëraque et tumidum subitis concursibus aequor
Astraei turbant et eunt in proelia fratres.
E quibus alma parens unius viribus usa
stuppea praerupit Phrygiae retinacula classis
fertque rates pronas medioque sub aequore mergit.
Robore mollito lignoque in corpora verso
in capitum facies puppes mutantur aduncae,
in digitos abeunt et crura natantia remi,
quodque sinus fuerat, latus est, mediisque carina
subdita navigiis spinae mutatur in usum,
lina comae molles, antemnae bracchia fiunt.
Caerulus, ut fuerat, color est; quasque ante timebant,
illas virgineis exercent lusibus undas
naïdes aequoreae; durisque in montibus ortae
molle fretum celebrant, nec eas sua tangit origo.
Non tamen oblitae, quam multa pericula saepe
pertulerint pelago, iactatis saepe carinis
supposuere manus, nisi siqua vehebat Achivos.
Cladis adhuc Phrygiae memores, odere Pelasgos
Neritiaeque ratis viderunt fragmina laetis
vultibus, et laetis videre rigescere puppim
vultibus Alcinoi saxumque increscere ligno.
Spes erat, in nymphas animata classe marinas,
posse metu monstri Rutulum desistere bello.
Perstat, habetque deos pars utraque, quodque deorum est

instar, habent animos. Nec iam dotalia regna,
nec sceptrum soceri, nec te, Lavinia virgo,
sed vicisse petunt deponendique pudore
bella gerunt. Tandemque Venus victricia nati
arma videt, Turnusque cadit; cadit Ardea, Turno
sospite dicta potens. Quam postquam Dardanus ignis
abstulit et tepida latuerunt tecta favilla,
congerie e media tum primum cognita praepes
subvolat et cineres plausis everberat alis.
Et sonus et macies et pallor et omnia, captam
quae deceant urbem, nomen quoque mansit in illa
urbis; et ipsa suis deplangitur Ardea pennis.

THE DEIFICATION OF AENEAS

(*Met.* xiv, 581–608)

[When the Trojan power was well established in Italy, Aeneas' task was accomplished. Thereupon his mother Venus, with full confidence in his claims to immortality, appealed to Jupiter to receive him as a god in heaven. Jupiter approved, and when the matter was discussed in the assembly of the gods, not even Juno, the ancient foe of the Trojans, dissented. So Venus, gliding down to Latium, stood on the banks of the river Numicius, and ordered the god of the river to purge from Aeneas all that was mortal. Numicius did so, and Venus, glorifying the remainder, made her son a god, whom the Romans worshiped under the name of Aeneas Indiges.]

Iamque deos omnes ipsamque Aeneïa virtus
Iunonem veteres finire coĕgerat iras,
cum, bene fundatis opibus crescentis Iuli,

tempestivus erat caelo Cythereïus heros.
Ambieratque Venus superos, colloque parentis
circumfusa sui 'Numquam mihi' dixerat 'ullo
tempore dure pater, nunc sis mitissimus, opto,
Aeneaeque meo, qui te de sanguine nostro
fecit avum, quamvis parvum des, optime, numen,
dummodo des aliquod: satis est inamabile regnum
adspexisse semel, Stygios semel isse per amnes.'
Adsensere dei, nec coniunx regia vultus
inmotos tenuit, placatoque adnuit ore.
Tum pater 'Estis' ait 'caelesti munere digni,
quaeque petis, pro quoque petis: cape, nata, quod optas.'
Fatus erat. Gaudet gratesque agit illa parenti,
perque leves auras iunctis invecta columbis
litus adit Laurens, ubi tectus harundine serpit
in freta flumineis vicina Numicius undis.
Hunc iubet Aeneae, quaecumque obnoxia morti,
abluere et tacito deferre sub aequora cursu.
Corniger exsequitur Veneris mandata suisque,
quidquid in Aenea fuerat mortale, repurgat
et respergit aquis. Pars optima restitit illi.
Lustratum gentrix divino corpus odore
unxit, et ambrosia cum dulci nectare mixta
contigit os fecitque deum; quem turba Quirini
nuncupat Indigetem temploque arisque recepit.

ROMULUS AND HERSILIA

(*Met.* xiv, 772–851)

[War had broken out between the recently founded state of Rome and the Sabines. By bribing Tarpeia, the daughter of the commander of the Roman citadel,

the Sabines gained possession of the capitol. They were planning to seize the Palatine also, and Juno, to help them, had thrown open one of the gates when Venus came to the assistance of the Romans. She could not shut the gate, which the divine will of Juno had opened, but she called on the nymphs of a spring that bubbled from the earth close by to obstruct the way, and they assenting readily changed their cold waters into a hot sulfur spring, through which the Sabines could not pass unscathed. Profiting by the delay, the Romans donned their armor and made a sortie. A fierce struggle ensued, after which both sides were willing to make peace, and Tatius, the Sabine king, was associated with Romulus in ruling the two peoples.

After Tatius' death Romulus ruled alone. Gradually the diverse elements in the population coalesced, and the foundations of national power were securely laid. Then it was that Mars appealed to Jupiter to make Romulus a god. Jupiter nodded assent. The war-god glided down in his chariot to the Palatine, and taking up his son transformed him into a god and returned with him to heaven. And when Hersilia, his wife, bewailing her loss, would not be comforted, she too was added to the immortals; and while men worshiped Romulus as Quirinus, she was reverenced as Hora.]

Proximus Ausonias iniusti miles Amuli
rexit opes, Numitorque senex amissa nepotum
munere regna capit, festisque Parilibus urbis
moenia conduntur. Tatiusque patresque Sabini
bella gerunt, arcisque via Tarpeia reclusa
dignam animam poena congestis exuit armis.

Inde sati Curibus tacitorum more luporum
ore premunt voces et corpora victa sopore
invadunt portasque petunt, quas obice firmo
clauserat Iliades. Unam tamen ipsa reclusit
nec strepitum verso Saturnia cardine fecit.
Sola Venus portae cecidisse repagula sensit
et clausura fuit, nisi quod rescindere numquam
dis licet acta deum. Iano loca juncta tenebant
naïdes Ausoniae gelido rorantia fonte.
Has rogat auxilium. Nec nymphae iusta petentem
sustinuere deam venasque et flumina fontis
elicuere sui. Nondum tamen invia Iani
ora patentis erant, neque iter praecluserat unda.
Lurida supponunt fecundo sulphura fonti
incenduntque cavas fumante bitumine venas.
Viribus his aliisque vapor penetravit ad ima
fontis, et Alpino modo quae certare rigori
audebatis aquae, non ceditis ignibus ipsis.
Flammifera gemini fumant adspergine postes,
portaque, nequiquam rigidis promissa Sabinis,
fonte fuit praestructa novo, dum Martius arma
indueret miles. Quae postquam Romulus ultro
obtulit, et strata est tellus Romana Sabinis
corporibus strata estque suis, generique cruorem
sanguine cum soceri permiscuit impius ensis,
pace tamen sisti bellum nec in ultima ferro
decertare placet Tatiumque accedere regno.

Occiderat Tatius, populisque aequata duobus,
Romule, iura dabas, posita cum casside Mavors
talibus adfatur divumque hominumque parentem:
'Tempus adest, genitor, quoniam fundamine magno
res Romana valet nec praeside pendet ab uno,

praemia, quae promissa mihi dignoque nepoti,
solvere et ablatum terris imponere caelo.
Tu mihi concilio quondam praesente deorum
(nam memoro memorique animo pia verba notavi)
" unus erit, quem tu tolles in caerula caeli "
dixisti: rata sit verborum summa tuorum.'

Adnuit omnipotens et nubibus aëra caecis
occuluit tonitruque et fulgure terruit orbem:
quae sibi promissae sensit rata signa rapinae
innixusque hastae pressos temone cruento
impavidus conscendit equos Gradivus et ictu
verberis increpuit, pronusque per aëra lapsus
constitit in summo nemorosi colle Palati
reddentemque suo iam regia iura Quiriti
abstulit Iliaden. Corpus mortale per auras
dilapsum tenues: sic lata plumbea funda
missa solet medio glans intabescere caelo.
Pulchra subit facies et pulvinaribus altis
dignior, est qualis trabeati forma Quirini.

Flebat ut amissum coniunx, cum regia Iuno
Irin ad Hersiliam descendere limite curvo
imperat et viduae sua sic mandata referre:

'O et de Latia, o et de gente Sabina
praecipuum, matrona, decus, dignissima tanti
ante fuisse viri, coniunx nunc esse Quirini,
siste tuos fletus et, si tibi cura videndi
coniugis est, duce me lucum pete, colle Quirini
qui viret et templum Romani regis obumbrat.'

Paret et in terram pictos delapsa per arcus
Hersiliam iussis compellat vocibus Iris.
Illa verecundo vix tollens lumina vultu
'O, dea, namque mihi nec, quae sis, dicere promptum est,

et liquet esse deam, duc, o duc' inquit 'et offer
coniugis ora mihi. Quae si modo posse videre
fata semel dederint, caelum accepisse videbor.'
Nec mora, Romuleos cum virgine Thaumantea
ingreditur colles. Ibi sidus ab aethere lapsum
decidit in terras, a cuius lumine flagrans
Hersilia aërias cum sidere cessit in auras.
Hanc manibus notis Romanae conditor urbis
excipit et priscum pariter cum corpore nomen
mutat Horamque vocat, quae nunc dea iuncta Quirino
est.

THE DEIFICATION OF JULIUS CAESAR

(*Met.* xv, 745–870)

[Great as had been the career of Julius Caesar in war and in administration, it was this alone that won for him admittance to the ranks of the gods. For, as important, if not more important, than any of his achievements was the fact that Augustus called him father.

When Venus saw the conspirators planning the assassination of Caesar, she urged the gods to interfere, but they, although touched by her appeals, could not change the decrees of fate. They were, however, able to warn men of the impending calamity by many a direful omen: the clash of arms was heard in the skies; the face of the sun was darkened; meteors blazed across the heavens; showers of blood fell upon the land; the ill-boding owl hooted her dismal warnings; in a thousand places statues of ivory were seen to weep; the entrails of victims offered in sacrifice showed no favorable sign; and ghosts walked through the frightened city.

Fain would Venus, when she saw the conspirators actually taking their weapons into the senate-house on the day fixed for the deed, have hidden Caesar in a cloud, even as she had, long ago, hidden Paris and Aeneas, but Jove pointed out to her the impossibility of obstructing the Fates. She must, so said the father of the gods, let that which was mortal fall by the hands of the assassins; then she could make him a god, forever to be worshiped by the Romans.

Quickly she passed to the senate-house, and when the conspirators had worked their will upon her beloved descendant, she received his soul, and bore it with her to heaven, and he became a god. But even he, looking down upon the earth and seeing the mighty achievements of Augustus, acknowledges that his son is greater than himself.].

Hic tamen accessit delubris advena nostris:
Caesar in urbe sua deus est. Quem Marte togaque
praecipuum non bella magis finita triumphis
resque domi gestae properataque gloria rerum
in sidus vertere novum stellamque comantem,
quam sua progenies. Neque enim de Caesaris actis
ullum maius opus, quam quod pater exstitit huius.
Scilicet aequoreos plus est domuisse Britannos
perque papyriferi septemflua flumina Nili
victrices egisse rates Numidasque rebelles
Cinyphiumque Iubam Mithridateisque tumentem
nominibus Pontum populo adiecisse Quirini
et multos meruisse, aliquos egisse triumphos,
quam tantum genuisse virum? Quo praeside rerum
humano generi, superi, favistis abunde.

Ne foret hic igitur mortali semine cretus,
ille deus faciendus erat. Quod ut aurea vidit
Aeneae genetrix, vidit quoque triste parari
pontifici letum et coniurata arma moveri,
palluit et cunctis, ut cuique erat obvia, divis
'Adspice' dicebat, 'quanta mihi mole parentur
insidiae quantaque caput cum fraude petatur,
quod de Dardanio solum mihi restat Iulo.
Solane semper ero iustis exercita curis,
quam modo Tydidae Calydonia vulneret hasta,
nunc male defensae confundant moenia Troiae,
quae videam natum longis erroribus actum
iactarique freto sedesque intrare silentum
bellaque cum Turno gerere, aut, si vera fatemur,
cum Iunone magis? Quid nunc antiqua recordor
damna mei generis? Timor hic meminisse priorum
non sinit: en acui sceleratos cernitis enses?
Quos prohibete, precor, facinusque repellite, neve
caede sacerdotis flammas exstinguite Vestae!'
Talia nequiquam toto Venus anxia caelo
verba iacit superosque movet. Qui rumpere quamquam
ferrea non possunt veterum decreta sororum,
signa tamen luctus dant haud incerta futuri.
Arma ferunt inter nigras crepitantia nubes
terribilesque tubas auditaque cornua caelo
praemonuisse nefas. Solis quoque tristis imago
lurida sollicitis praebebat lumina terris.
Saepe faces visae mediis ardere sub astris,
saepe inter nimbos guttae cecidere cruentae.
Caerulus et vultum ferrugine Lucifer atra
sparsus erat, sparsi Lunares sanguine currus.
Tristia mille locis Stygius dedit omina bubo,

mille locis lacrimavit ebur, cantusque feruntur
auditi sanctis et verba minantia lucis.
Victima nulla litat magnosque instare tumultus
fibra monet, caesumque caput reperitur in extis.
Inque foro circumque domos et templa deorum
nocturnos ululasse canes umbrasque silentum
erravisse ferunt motamque tremoribus urbem.
Non tamen insidias venturaque vincere fata
praemonitus potuere deum, strictique feruntur
in templum gladii; neque enim locus ullus in urbe
ad facinus diramque placet, nisi curia, caedem.
Tum vero Cytherea manu percussit utraque
pectus et Aeneaden molitur condere nube,
qua prius infesto Paris est ereptus Atridae
et Diomedeos Aeneas fugerat enses.
Talibus hanc genitor: 'Sola insuperabile fatum,
nata, movere paras? Intres licet ipsa sororum
tecta trium: cernes illic molimine vasto
ex aere et solido rerum tabularia ferro,
quae neque concursum caeli neque fulminis iram
nec metuunt ullas tuta atque aeterna ruinas.
Invenies illic incisa adamante perenni
fata tui generis. Legi ipse animoque notavi
et referam, ne sis etiamnum ignara futuri.
Hic sua complevit, pro quo, Cytherea, laboras,
tempora, perfectis, quos terrae debuit, annis.
Ut deus accedat caelo templisque colatur,
tu facies natusque suus: qui nominis heres
impositum feret unus onus caesique parentis
nos in bella suos fortissimus ultor habebit.
Illius auspiciis obsessae moenia pacem
victa petent Mutinae, Pharsalia sentiet illum,

Emathiaque iterum madefient caede Philippi,
et magnum Siculis nomen superabitur undis,
Romanique ducis coniunx Aegyptia taedae
non bene fisa cadet: frustraque erit illa minata,
servitura suo Capitolia nostra Canopo.
Quid tibi barbariam, gentes ab utroque iacentes
oceano numerem? Quodcumque habitabile tellus
sustinet, huius erit: pontus quoque serviet illi.
Pace data terris animum ad civilia vertet
iura suum legesque feret iustissimus auctor
exemploque suo mores reget, inque futuri
temporis aetatem venturorumque nepotum
prospiciens, prolem sancta de coniuge natam
ferre simul nomenque suum curasque iubebit;
nec nisi cum senior Pylios aequaverit annos,
aetherias sedes cognataque sidera tanget.
Hanc animam interea caeso de corpore raptam
fac iubar, ut semper Capitolia nostra forumque
divus ab excelsa prospectet Iulius aede.'

Vix ea fatus erat, media cum sede senatus
constitit alma Venus, nulli cernenda, suique
Caesaris eripuit membris neque in aëra solvi
passa recentem animam caelestibus intulit astris.
Dumque tulit, lumen capere atque ignescere sensit
emisitque sinu: luna volat altius illa,
flammiferumque trahens spatioso limite crinem
stella micat; natique videns bene facta fatetur
esse suis maiora et vinci gaudet ab illo.

Hic sua praeferri quamquam vetat acta paternis,
libera fama tamen nullisque obnoxia iussis
invitum praefert unaque in parte repugnat:
sic magni cedit titulis Agamemnonis Atreus,

THE ASSASSINATION OF CAESAR.

From a painting by G. Rochegrosse.

Aegea sic Theseus, sic Pelea vincit Achilles.
Denique, ut exemplis ipsos aequantibus utar,
sic et Saturnus minor est Iove. Iuppiter arces
temperat aetherias et mundi regna triformis,
terra sub Augusto est: pater est et rector uterque.
Di, precor, Aeneae comites, quibus ensis et ignis
cesserunt, dique Indigetes genitorque Quirine
urbis et invicti genitor Gradive Quirini,
Vestaque Caesareos inter sacrata penates,
et cum Caesarea tu, Phoebe domestice, Vesta,
quique tenes altus Tarpeias Iuppiter arces,
quosque alios vati fas appellare piumque est:
tarda sit illa dies et nostro serior aevo,
qua caput Augustum, quem temperat, orbe relicto
accedat caelo faveatque precantibus absens!

EPILOGUE

(*Met.* xv, 871–879)

[The poet prophesies the immortality of his work.]

Iamque opus exegi, quod nec Iovis ira nec ignis
nec poterit ferrum nec edax abolere vetustas.
Cum volet, illa dies, quae nil nisi corporis huius
ius habet, incerti spatium mihi finiat aevi:
parte tamen meliore mei super alta perennis
astra ferar, nomenque erit indelebile nostrum.
Quaque patet domitis Romana potentia terris,
ore legar populi, perque omnia saecula fama,
siquid habent veri vatum praesagia, vivam.

HEROIDES

The *Heroides* are a series of imaginary letters written by women, well known in the legends of Greece and Rome, to absent or faithless husbands or lovers. All of them are epistles in form only, and material is introduced which would have no place in genuine letters. They are really dramatic monologues in which the heroines give expression to their feelings in the various situations in which they find themselves. Penelope, for example, writes to her husband Ulysses at the time when the suitors are urging her to choose between them. She describes the situation at the palace, tells of the inroads which her unwelcome guests are making on the royal estate, and implores him to return quickly. The fictitious character of the epistolary form is well illustrated by this letter, for Penelope at the time of writing confesses that she does not know where Ulysses is. Briseis in her letter to Achilles complains of his surrendering her to Agamemnon so readily. In the others the heroines are depicted in various moods. Oenone, writing to Paris, shows jealousy of Helen, for whom her lover has deserted her. Ariadne, abandoned by Theseus on the island of Naxos, reproaches him with base ingratitude. Has she not saved his life? Left native land for him? The epistle of Dido to Aeneas is supposed to have been written at the time when the Trojan has announced his determina-

tion to leave Carthage, but before his actual departure. It is a pathetic appeal to him to reconsider his decision, and to remain in Carthage as joint ruler with herself.

The collection, as it has come down to us, contains twenty-one letters, but of these the last six are generally considered spurious.

BRISEIS TO ACHILLES

(*Heroid.* iii)

[Partly to prevent their helping the Trojans and partly for the sake of plunder, Achilles had made several expeditions against cities of the Troad. On one of these occasions he attacked Lyrnessus, and after destroying it and putting most of the inhabitants to death, he carried off Briseis. But Agamemnon, the commander-in-chief of the Greek army, coveted her, and made Achilles give her up to him. Whereupon Achilles angrily refused to take any further part in the war. He and his band of Myrmidons remained inactive in their camp, and not even when the rest of the Greeks, suffering sorely at the hands of the Trojans on account of his absence, humbly sued him to come to their aid, would he listen to their prayers.

It is during this period that Briseis is supposed to have sent the following letter to Achilles from the camp of Agamemnon. "Badly written, I know, my letter is," she says, "for I have but little familiarity with the Greek language, and tears that I can't restrain have made many a blot. Yet I must needs write and make my plaint to my lord and husband. That you gave me up to the heralds whom Agamemnon sent

was not, perhaps, your fault, but surely you need not have relinquished me so readily. I saw them exchange glances, making light of our love. I was not allowed to kiss you, only to weep. I suffered just as I did when my native town was sacked. Since that day I have often thought of trying to escape, but enemies were ever ready to recapture me. Why do you not demand me back? Not only have you failed to do this, but you have repudiated all the offers of reconciliation that Agamemnon has made, even when he agreed to give not me only, but rich presents with me. What have I done that you should slight me thus? Remember that it was you who burned my city, you who killed my brothers and my husband. You were to me fatherland, brothers, and husband, and now you repel me. Moreover, I hear that you intend to sail back to Greece. Pray let me go with you, if not as your wife, at least as your handmaiden. To be with you I will endure all things, even scorn on the part of your wife. Why do you persist in your anger? Agamemnon has long since repented of his acts; you have taught the Greeks to recognize the value of your services, and they have humbled themselves before you. Relent, take me back, and then break the Trojan ranks as before. I was the cause of your anger; to please me let your anger cease. Remember that it was at the request of his wife that Meleager took up his country's cause once more. If only I were allowed to go to you, I could accomplish more than all their envoys. But if you have wearied of me, let me die, for life without you is but a living death. Yet it would be better for you to look for victims among the Trojans, your enemies. Bid me to come to you by

your right as my captor, and, whether you go or stay, let me be with you."]

Quam legis, a rapta Briseïde littera venit,
vix bene barbarica Graeca notata manu.
Quascumque adspicies, lacrimae fecere lituras.
Sed tamen et lacrimae pondera vocis habent.
Sit mihi pauca queri de te dominoque viroque:
fas est de domino pauca viroque queri.
Non, ego poscenti quod sum cito tradita regi,
culpa tua est. Quamvis haec quoque culpa tua est.
Nam simul Eurybates me Talthybiusque vocarunt,
Eurybati data sum Talthybioque comes.
Alter in alterius iactantes lumina, vultum
quaerebant taciti, noster ubi esset amor.
Differri potui: poenae mora grata fuisset.
Ei mihi, discedens oscula nulla dedi!
At lacrimas sine fine dedi, rupique capillos:
infelix iterum sum mihi visa capi.
Sed data sim, quia danda fui. Tot noctibus absum,
nec repetor. Cessas, iraque lenta tua est.
Ipse Menoetiades tum, cum tradebar, in aurem
'Quid fles? Hic parvo tempore' dixit 'eris.'
Nec repetisse parum. Pugnas, ne reddar, Achille.
I nunc et cupidi nomen amantis habe!
Venerunt ad te Telamone et Amyntore nati,
ille gradu propior sanguinis, ille comes,
Laertaque satus, per quos comitata redirem:
auxerunt blanda grandia dona prece,
viginti fulvos operoso ex aere lebetas
et tripodas septem pondere et arte pares:
addita sunt illis auri bis quinque talenta,

bis sex adsueti vincere semper equi,
quodque supervacuum est, forma praestante puellae
Lesbides, eversa corpora capta domo:
cumque tot his (sed non opus est tibi coniuge) coniunx
ex Agamemnoniis una puella tribus.
Sic tibi ab Atride pretio redimenda fuissem:
quae dare debueras, accipere illa negas?
Qua merui culpa fieri tibi vilis, Achille?
Quo levis a nobis tam cito fugit amor?
An miseros tristis fortuna tenaciter urget,
nec venit inceptis mollior hora meis?
Diruta Marte tuo Lyrnesia moenia vidi,
et fueram patriae pars ego magna meae.
Vidi consortes pariter generisque necisque
tres cecidisse: tribus, quae mihi, mater erat.
Vidi, quantus erat, fusum tellure cruenta
pectora iactantem sanguinulenta virum.
Tot tamen amissis te compensavimus unum:
tu dominus, tu vir, tu mihi frater eras.
Tu mihi, iuratus per numina matris aquosae,
utile dicebas ipse fuisse capi:
scilicet ut, quamvis veniam dotata, repellas,
et mecum fugias, quae tibi dantur, opes.
Quin etiam fama est, cum crastina fulserit hora,
te dare nubiferis lintea velle Notis.
Quod scelus ut pavidas miserae mihi contigit aures,
sanguinis atque animi pectus inane fuit.
Ibis et O! miseram cui me, violente, relinques?
Quis mihi desertae mite levamen erit?
Devorer ante, precor, subito telluris hiatu,
aut rutilo missi fulminis igne cremer,
quam sine me Phthiis canescant aequora remis,

et videam puppes ire relicta tuas!
Si tibi iam reditusque placent patriique penates,
non ego sum classi sarcina magna tuae.
Victorem captiva sequar, non nupta maritum:
est mihi, quae lanas molliat, apta manus.
Inter Achaïadas longe pulcherrima matres
in thalamos coniunx ibit eatque tuos,
digna nurus socero, Iovis Aeginaeque nepote,
cuique senex Nereus prosocer esse velit.
Nos humiles famulaeque tuae data pensa trahemus,
et minuent plenas stamina nostra colos.
Exagitet ne me tantum tua, deprecor, uxor,
quae mihi nescio quo non erit aequa modo,
neve meos coram scindi patiare capillos,
et leviter dicas 'Haec quoque nostra fuit.'
Vel patiare licet, dum ne contempta relinquar:
hic mihi vae! miserae concutit ossa metus.
Quid tamen exspectas? Agamemnona paenitet irae,
et iacet ante tuos Graecia maesta pedes.
Vince animos iramque tuam, qui cetera vincis!
Quid lacerat Danaas impiger Hector opes?
Arma cape, Aeacide, sed me tamen ante recepta,
et preme turbatos Marte favente viros!
Propter me mota est, propter me desinat ira:
simque ego tristitiae causa modusque tuae!
Nec tibi turpe puta precibus succumbere nostris:
coniugis Oenides versus in arma prece est.
Res audita mihi, nota est tibi. Fratribus orba
devovit nati spemque caputque parens.
Bellum erat: ille ferox positis secessit ab armis
et patriae rigida mente negavit opem.
Sola virum coniunx flexit. Felicior illa!

At mea pro nullo pondere verba cadunt.
Nec tamen indignor. Nec me pro coniuge gessi
saepius in domini serva vocata torum.
Me quaedam, memini, dominam captiva vocabat:
'servitio' dixi 'nominis addis onus.'

. . . . . .
. . . . . .
. . . . . .

Sed tibi pro tutis insignia facta placebant,
partaque bellando gloria dulcis erat.
An tantum, dum me caperes, fera bella probabas,
cumque mea patria laus tua victa iacet?
Di melius! Validoque, precor, vibrata lacerto
transeat Hectoreum Pelias hasta latus!
Mittite me, Danai: dominum legata rogabo
multaque mandatis oscula mixta feram.
Plus ego quam Phoenix, plus quam facundus Ulixes,
plus ego quam Teucri—credite—frater agam.
Est aliquid, collum solitis tetigisse lacertis,
praesentisque oculos admonuisse sui.
Sis licet inmitis matrisque ferocior undis,
ut taceam, lacrimis comminuere meis.
Nunc quoque—sic omnes Peleus pater impleat annos,
sic eat auspiciis Pyrrhus ad arma tuis!—
respice sollicitam Briseida, fortis Achille,
nec miseram lenta ferreus ure mora.
Aut, si versus amor tuus est in taedia nostri,
quam sine te cogis vivere, coge mori.
Utque facis, coges. Abiit corpusque colorque:
sustinet hoc animae spes tamen una tui.
Qua si destituor, repetam fratresque virumque:
nec tibi magnificum femina iussa mori.

Cur autem iubeas? Stricto pete corpora ferro:
est mihi qui fosso pectore sanguis eat.
Me petat ille tuus, qui, si dea passa fuisset,
ensis in Atridae pectus iturus erat.
A! potius serves nostram, tua munera, vitam:
quod dederas hosti victor, amica rogo.
Perdere quos melius possis, Neptunia praebent
Pergama: materiam caedis ab hoste pete.
Me modo, sive paras impellere remige classem,
sive manes, domini iure venire iube.

FASTI

Dies fastus to a Roman meant a day on which it was right (*fas*) from a religious and legal point of view to hold sessions of the law courts. From this the term *Fasti* (i. e., *Dies Fasti*) came to be regularly applied to a calendar of the year, which indicated the character of each day, and mentioned the various festivals and occurrences which occasioned legal holidays. It was a calendar of this kind which formed the basis of Ovid's work. While it was his original plan to make the poem consist of twelve books, we have only six, covering the first six months of the year. Each book contains an account of the astronomical phenomena and the festivals of the month. The treatment is, of course, strictly chronological, the festivals being described under their proper dates.

CARMENTIS AND EVANDER

(*Fast.* i, 461–586)

[There were two festivals of Carmentis, one celebrated on the eleventh, the other on the fifteenth of January. It is in his comments on the first of these

dates that Ovid tells the story of the coming of Carmentis and her son Evander from Arcadia to Latium.

Endowed with the gift of prophecy, Carmentis had foretold the exile of her son and herself. The sequel proved the truth of her words. They were obliged to flee from Arcadia for their lives. Carmentis, however, did not lose heart, and when Evander was in sore doubt as to their future, she cheered him with brave words. He had done no wrong, she pointed out, nor was there anything to regret. He was not the first who had been wrongfully driven from his home. He should remember Cadmus, Tydeus, and even Jason, who had been afflicted in the same way. Moreover, she continued, just as by reason of her prophetic power she had foreseen their exile, so now she could discern promise of a brighter future.

Embarking, they sailed to Italy. Under Carmentis' guidance the ship passed up the river Tiber, and they landed on the spot where Rome was destined to be. In a frenzy of inspiration the prophetess unfolded to her son the mighty destinies of this favored place, telling of the coming of the Trojans, of the founding of Rome, and of its gradual increase in strength till under the government of Augustus it should rule the world.

They settled on the Palatine, and the name of Evander was great in the land. With him Hercules stayed overnight on his return from Spain with the cattle which he had taken from Geryon. While the hero slept, the giant Cacus, who infested the Aventine, a neighboring hill, stole two bulls from the herd, dragging them by their tails into his cave so that their tracks would not betray him. When Hercules awoke, he noticed that two

of his charges were missing, but he was unable to determine their whereabouts. He was driving the others away when the stolen bulls, pent in Cacus' cave, bellowed. Turning back, Hercules proceeded to the monster's den, and after despatching him with his club, recovered his property. Then he sacrificed a bull to Jupiter, and in the presence of Evander and the neighboring shepherds set up and dedicated to himself that altar which, throughout the whole history of the city, stood in the cattle-market, and was known as the "Great Altar."]

Proxima prospiciet Tithono Aurora relicto
  Arcadiae sacrum pontificale deae.
Te quoque lux eadem, Turni soror, aede recepit,
  hic ubi Virginea Campus obitur aqua.
Unde petam causas horum moremque sacrorum?
  Diriget in medio quis mea vela freto?
Ipsa mone, quae nomen habes a carmine ductum,
  propositoque fave, ne tuus erret honor.
Orta prior luna—de se si creditur ipsi—
  a magno tellus Arcade nomen habet.
Hic fuit Euander, qui, quamquam clarus utroque,
  nobilior sacrae sanguine matris erat.
Quae simul aetherios animo conceperat ignes,
  ore dabat pleno carmina vera dei.
Dixerat haec nato motus instare sibique:
  multam est praeterito tempore nacta fidem.
Nam iuvenis nimium vera cum matre fugatus
  deserit Arcadiam Parrhasiumque Larem.
Cui genetrix flenti 'fortuna viriliter' inquit,—

siste, precor, lacrimas!—ista ferenda tibi est.
Sic erat in fatis. Nec te tua culpa fugavit,
sed deus; offenso pulsus es urbe deo.
Non meriti poenam pateris, sed numinis iram.
Est aliquid, magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra
pectora pro facto spemque metumque suo.
Nec tamen ut primus maere mala talia passus:
obruit ingentes ista procella viros.
Passus idem est, Tyriis qui quondam pulsus ab oris
Cadmus in Aonia constitit exsul humo;
passus idem Tydeus et idem Pagasaeus Iason,
et quos praeterea longa referre mora est.
Omne solum forti patria est, ut piscibus aequor,
ut volucri, vacuo quicquid in orbe patet.
Nec fera tempestas toto tamen horret in anno:
et tibi (crede mihi!) tempora veris erunt.'
Vocibus Euander firmata mente parentis
nave secat fluctus Hesperiamque tenet.
Iamque ratem doctae monitu Carmentis in amnem
egerat et Tuscis obvius ibat aquis:
fluminis illa latus, cui sunt vada iuncta Tarenti,
adspicit et sparsas per loca sola casas.
Utque erat, immissis puppem stetit ante capillis
continuitque manum torva regentis iter,
et procul in dextram tendens sua bracchia ripam
pinea non sano ter pede texta ferit;
neve daret saltum properans insistere terrae,
vix est Euandri vixque retenta manu.
'Di' que 'petitorum' dixit, 'salvete, locorum,
tuque novos caelo terra datura deos
fluminaque et fontes, quibus utitur hospita tellus,

et nemorum nymphae Naiadumque chori!
Este bonis avibus visi natoque mihique,
ripaque felici tacta sit ista pede!
Fallor, an hi fient ingentia moenia colles,
iuraque ab hac terra cetera terra petet?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?
Et iam Dardaniae tangent haec litora pinus;
his quoque causa novi femina Martis erit.
Care nepos, Palla, funesta quid induis arma?
Indue! Non humili vindice caesus eris.
Victa tamen vinces eversaque, Troia, resurges:
obruet hostiles ista ruina domos.
Urite, victrices, Neptunia Pergama, flammae!
Num minus hic toto est altior orbe cinis?
Iam pius Aeneas sacra et, sacra altera, patrem
adferet: Iliacos accipe, Vesta, deos.
Tempus erit, cum vos orbemque tuebitur idem,
et fient ipso sacra colente deo;
et penes Augustos patriae tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei, licet ipse recuset,
pondera caelesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris,
sic Augusta novum Iulia numen erit.'
Talibus ut dictis nostros descendit in annos,
substitit in medios praescia lingua sonos.
Puppibus egressus Latia stetit exsul in herba.
Felix, exsilium cui locus ille fuit!
Nec mora longa fuit. Stabant nova tecta, neque alter
montibus Ausoniis Arcade maior erat.
Ecce boves illuc Erytheïdas applicat heros

emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeaea, vagantur
incustoditae lata per arva boves.
Mane erat: excussus somno Tirynthius actor
de numero tauros sentit abesse duos.
Nulla videt quaerens taciti vestigia furti.
Traxerat aversos Cacus in antra ferox,
Cacus, Aventinae timor atque infamia silvae,
non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
grande—pater monstri Mulciber huius erat—,
proque domo longis spelunca recessibus ingens,
abdita, vix ipsis invenienda feris.
Ora super postes adfixaque bracchia pendent,
squalidaque humanis ossibus albet humus.
Servata male parte boum Iove natus abibat:
mugitum rauco furta dedere sono.
'Accipio revocamen' ait, vocemque secutus
impia per silvas ultor ad antra venit.
Ille aditum fracti praestruxerat obice montis:
vix iuga movissent quinque bis illud opus.
Nititur hic umeris,—caelum quoque sederat illis—
et vastum motu conlabefactat onus.
Quod simul eversum est, fragor aethera terruit ipsum,
ictaque subsedit pondere molis humus:
prima movet Cacus collata proelia dextra
remque ferox saxis stipitibusque gerit.
Quis ubi nil agitur, patrias male fortis ad artes
confugit et flammas ore sonante vomit.
Quas quotiens proflat, spirare Typhoëa credas
et rapidum Aetnaeo fulgur ab igne iaci.
Occupat Alcides, adductaque clava trinodis

ter quater adverso sedit in ore viri.
Ille cadit mixtosque vomit cum sanguine fumos
et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Iuppiter, unum
victor et Euandrum ruricolasque vocat
constituitque sibi, quae Maxima dicitur, aram,
hic ubi pars urbis de bove nomen habet.
Nec tacet Euandri mater, prope tempus adesse,
Hercule quo tellus sit satis usa suo.
At felix vates, ut dis gratissima vixit,
possidet hunc Iani sic dea mense diem.

HOW THE FABII FOUGHT FOR ROME

(*Fast.* ii, 193–242)

[According to Ovid, it was on the thirteenth of February that the Fabii perished at the hands of the Veientians. The poet is, however, mistaken. This was the date of their leaving Rome. The disaster took place on the eighteenth of July.

Rome had been for some time at war with Veii, one of the most powerful of the Etruscan cities. In 478 B. C. the Fabian gens, an old patrician family, volunteered to take the war into their own hands. The Roman Government accepted the proposal, and the Fabii, 306 men in all, marched out of the Porta Carmentalis, and encamped on the Cremera, a tributary of the Tiber on the Etruscan side. For a year and a half they maintained their position, checking the enemy and inflicting many losses on them. They were, however, finally lured into an ambuscade, and massacred. Of the whole gens

there remained only one boy, who had been too young to join the expedition. It was from him that the famous Q. Fabius Maximus was descended, who by his policy of delay baffled Hannibal after the battle of Lake Trasimenus in the second Punic war.]

Idibus agrestis fumant altaria Fauni,
hic ubi discretas Insula rumpit aquas.
Haec fuit illa dies, in qua Veientibus armis
ter centum Fabii, ter cecidere duo.
Una domus vires et onus susceperat urbis:
sumunt gentiles arma professa manus:
egreditur castris miles generosus ab isdem,
e quis dux fieri quilibet aptus erat.
Carmentis portae dextro est via proxima Iano.
Ire per hanc noli, quisquis es: omen habet.
Illa fama refert Fabios exisse trecentos:
porta vacat culpa, sed tamen omen habet.
Ut celeri passu Cremeram tetigere rapacem,—
turbidus hibernis ille fluebat aquis—
castra loco ponunt; destrictis ensibus ipsi
Tyrrhenum valido Marte per agmen eunt:
non aliter, quam cum Libyca de gente leones
invadunt sparsos lata per arva greges.
Diffugiunt hostes inhonestaque volnera tergo
accipiunt; Tusco sanguine terra rubet.
Sic iterum, sic saepe cadunt. Ubi vincere aperte
non datur, insidias armaque tecta parant.
Campus erat: campi claudebant ultima colles
silvaque montanas occulere apta feras.
In medio paucos armentaque rara relinquunt,

cetera virgultis abdita turba latet.
Ecce velut torrens undis pluvialibus auctus
aut nive, quae Zephyro victa tepente fluit,
per sata perque vias fertur, nec, ut ante solebat,
riparum clausas margine finit aquas:
sic Fabii vallem latis discursibus implent,
quodque vident, sternunt: nec metus alter inest.
Quo ruitis, generosa domus? Male creditis hosti!
Simplex nobilitas, perfida tela cave!
Fraude perit virtus. In apertos undique campos
prosiliunt hostes et latus omne tenent.
Quid faciant pauci contra tot milia fortes?
Quidve, quod in misero tempore restet, adest?
Sicut aper longe fulvis latrantibus actus
fulmineo celeres dissipat ore canes,
mox tamen ipse perit: sic non moriuntur inulti
vulneraque alterna dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes:
ad bellum missos perdidit una dies.
Ut tamen Herculeae superessent semina gentis,
credibile est ipsos consuluisse deos.
Nam puer impubes et adhuc non utilis armis
unus de Fabia gente relictus erat:
scilicet ut posses olim tu, Maxime, nasci,
cui res cunctando restituenda foret.

MINERVA

(*Fast.* iii, 809–848)

[The festival of Minerva, known as the *Quinquatrus*, began on the nineteenth of March and continued for five

days. On the first day bloodshed of any kind was forbidden; on the other four gladiatorial games were given.

In this passage the poet celebrates the various functions of the goddess. It is to her as goddess of wisdom that boys and girls at school must pray if they would increase in knowledge. It is her blessing that maidens learning to spin should ask. She presides over the crafts of the fuller and the dyer, of the cobbler and the carpenter. The physician should seek to win her favor by gifts, and it is she whom the schoolmaster must conciliate if he would see full benches. Upon her good will depends the success of the engraver, the painter, the sculptor, and the poet.

A temple in her honor stands at the foot of the Caelian hill.]

Una dies media est, et fiunt sacra Minervae,
nominaque a iunctis quinque diebus habent.
Sanguine prima vacat, nec fas concurrere ferro.
Causa, quod est illa nata Minerva die.
Altera tresque super rasa celebrantur harena.
Ensibus exsertis bellica laeta dea est.
Pallada nunc pueri teneraeque orate puellae:
qui bene placarit Pallada, doctus erit.
Pallade placata lanam mollire puellae
discant et plenas exonerare colos.
Illa etiam stantis radio percurrere telas
erudit et rarum pectine denset opus.
Hanc cole, qui maculas laesis de vestibus aufers:
hanc cole, velleribus quisquis aëna paras.
Nec quisquam invita faciet bene vincula plantae
Pallade, sit Tychio doctior ille licet.

Et licet antiquo manibus conlatus Epeo
  sit prior, irata Pallade mancus erit.
Vos quoque, Phoebea morbos qui pellitis arte,
  munera de vestris pauca referte deae.
Nec vos, turba fere censu fraudata, magistri,
  spernite: discipulos attrahit illa novos;
quique moves caelum, tabulamque coloribus uris,
  quique facis docta mollia saxa manu.
Mille dea est operum. Certe dea carminis illa est.
  Si mereor, studiis adsit amica meis!
Caelius ex alto qua mons descendit in aequum,
  hic ubi non plana est, sed prope plana via,
parva licet videas Captae delubra Minervae,
  quae dea natali coepit habere suo.
Nominis in dubio causa est. Capitale vocamus
  ingenium sollers; ingeniosa dea est.
An quia de capitis fertur sine matre paterni
  vertice cum clipeo prosiluisse suo?
An quia perdomitis ad nos captiva Faliscis
  venit? Et hoc ipsum littera prisca docet.
An quod habet legem, capitis quae pendere poenas
  ex illo iubeat furta reperta loco?
A quacumque trahis ratione vocabula, Pallas,
  pro ducibus nostris aegida semper habe!

TRISTIA

The collection of poems known under this name consists of five books, the first of which was written by Ovid during his journey from Rome to Tomi, his place of exile on the Black Sea, while the other four were composed after he had reached his destination. All were sent to Rome, and apart from the consolation that the writer found in the exercise of his poetical faculty, their aim was to promote sympathy for the hardness of his lot, and so increase the possibility of pardon and recall. The poems show a very narrow range of subject, continually coming back to the same themes, namely, the hardships of the journey out, the bleak nature of the region in which Tomi was situated, the rigor of the winter, and the uncivilized character of the inhabitants. To his complaints on these topics are added appeals for pardon, or at least a different place of exile.

OVID IN EXILE

(*Trist.* iii, 2)

[It was my fate to see bleak Scythia, nor did the muses or Apollo succor me, their bard, in my hour of danger. After much suffering by sea and land I find

myself in this desolate spot, I, who was born for leisure and luxury. Only my strength of mind has enabled me to withstand all that I have been subjected to. During my voyage and since I reached my destination, my literary work has been my only comfort. Yet my song is ever a plaint. Thoughts of Rome, of my family and friends, come to me, and I pray that death may soon end my sufferings.]

Ergo erat in fatis Scythiam quoque visere nostris,
quaeque Lycaonio terra sub axe iacet;
nec vos, Pierides, nec stirps Letoia, vestro
docta sacerdoti turba tulistis opem.
Nec mihi, quod lusi vero sine crimine, prodest,
quodque magis vita Musa iocata mea est:
plurima sed pelago terraque pericula passum
ustus ab adsiduo frigore Pontus habet.
Quique fugax rerum securaque in otia natus,
mollis et impatiens ante laboris eram,
ultima nunc patior; nec me mare portibus orbum
perdere, diversae nec potuere viae.
Suffecitque malis animus: nam corpus ab illo
accepit vires vixque ferenda tulit.
Dum tamen et ventis dubius iactabar et undis,
fallebat curas aegraque corda labor:
ut via finita est et opus requievit eundi,
et poenae tellus est mihi tacta meae,
nil nisi flere libet, nec nostro parcior imber
lumine, de verna quam nive manat aqua.
Roma domusque subit desideriumque locorum,
quicquid et amissa restat in urbe mei.
Ei mihi, quod totiens nostri pulsata sepulcri

ianua, sed nullo tempore aperta fuit!
Cur ego tot gladios fugi, totiensque minata
obruit infelix nulla procella caput?
Di, quos experior nimium constanter iniquos,
participes irae quos deus unus habet,
exstimulate, precor, cessantia fata meique
interitus clausas esse vetate fores!

TO A FAITHFUL FRIEND

(*Trist.* iii, 5)

[You and I had never been intimate, and it would have been easy for you when I was disgraced to pretend that you did not know me. It was in this way that most of my friends acted. But you, even at your own peril, came to me, and I could see that your sympathy was genuine. Do you wonder what I do in this place? I live in hope that the emperor's wrath may pass away. Do what you can to help my cause and prove to me that my hopes are not in vain. The greater the man, the more easily is he appeased. An emperor may accordingly relent. Achilles yielded to the entreaties of Priam; Alexander showed magnanimity towards Porus and Darius; and, not to exclude the gods, Juno accepted as her son-in-law her old foe Hercules. I was not guilty of any crime. I never plotted against Caesar, nor uttered treasonable words. I merely made a mistake, and am being punished because I inadvertently saw something which I should not have seen. Surely a different place of exile, at least, might be granted me.]

Usus amicitiae tecum mihi parvus, ut illam
non aegre posses dissimulare, fuit,
nec me complexus vinclis propioribus esses,
nave mea vento, forsan, eunte suo.
Ut cecidi, cunctique metu fugere ruinam,
versaque amicitiae terga dedere meae,
ausus es igne Iovis percussum tangere corpus
et deploratae limen adire domus:
idque recens praestas nec longo cognitus usu,
quod veterum misero vix duo tresve mihi.
Vidi ego confusos vultus visosque notavi,
osque madens fletu pallidiusque meo,
et lacrimas cernens in singula verba cadentes,
ore meo lacrimas, auribus illa bibi;
bracchiaque accepi presso pendentia collo,
et singultatis oscula mixta sonis.
Sum quoque, care, tuis defensus viribus absens:—
scis 'carum' veri nominis esse loco—
multaque praeterea manifesti signa favoris
pectoribus teneo non abitura meis.
Di tibi posse tuos tribuant defendere semper,
quos in materia prosperiore iuves.
Si tamen interea, quid in his ego perditus oris
(quod te credible est quaerere), quaeris, agam:
spe trahor exigua—quam tu mihi demere noli—,
tristia leniri numina posse dei.
Seu temere exspecto, sive id contingere fas est,
tu mihi, quod cupio, fas, precor, esse proba,
quaeque tibi est linguae facundia, confer in illud,
ut doceas votum posse valere meum.
Quo quisquis maior, magis est placabilis irae,
et faciles motus mens generosa capit.

Corpora magnanimo satis est prostrasse leoni,
pugna suum finem, cum iacet hostis, habet:
at lupus et turpes instant morientibus ursi
et quaecumque minor nobilitate fera.
Maius apud Troiam forti quid habemus Achille?
Dardanii lacrimas non tulit ille senis.
Quae ducis Emathii fuerit clementia, Porus
Dareique docent funeris exequiae.
Neve hominum referam flexas ad mitius iras:
Iunonis gener est, qui prius hostis erat.
Denique non possum nullam sperare salutem,
cum poenae non sit causa cruenta meae.
Non mihi, quaerenti pessumdare cuncta, petitum
Caesareum caput est, quod caput orbis erat:
non aliquid dixi, velandaque lingua locuta est,
lapsaque sunt nimio verba profana mero.
Inscia quod crimen viderunt lumina, plector,
peccatumque oculos est habuisse meum.
Non equidem totam possum defendere culpam:
sed partem nostri criminis error habet.
Spes igitur superest, facturum, ut molliat ipse
mutati poenam condicione loci.
Hos utinam nitidi Solis praenuntius ortus
adferat admisso Lucifer albus equo!

TO HIS DAUGHTER PERILLA

(*Trist.* iii, 7)

[Go, letter, and greet Perilla. You will find her either with her mother or busy with literary work. Whatever she may be doing, she will leave it when you come,

and will inquire about me. Tell her that I am alive but that life is a burden; yet I have returned to my old occupation of making verses.

And you, Perilla, tell me, do you continue your literary pursuits as of old? To you has been given not beauty only, but rare mental endowment. If you will persevere you will be inferior to no one but Sappho. Well do I remember how we used to read our writings to one another. Perhaps now, on account of the calamity which has come upon me, you have given up your work, but this you should not do. Beauty fades and passes away, but works of genius are immortal. To me in my exile my literary work has been my only solace. I, myself, may be put to death, but my fame as a poet will survive me.]

Vade salutatum, subito perarata, Perillam,
littera, sermonis fida ministra mei!
Aut illam invenies dulci cum matre sedentem,
aut inter libros Pieridasque suas.
Quicquid aget, cum te scierit venisse, relinquet;
nec mora, quid venias quidve, requiret, agam.
Vivere me dices, sed sic, ut vivere nolim,
nec mala tam longa nostra levata mora;
et tamen ad Musas, quamvis nocuere, reverti,
aptaque in alternos cogere verba pedes.
Tu quoque, dic, studiis communibus ecquid inhaeres,
doctaque num patrio carmina more canis?
Nam tibi cum facie mores natura pudicos
et raras dotes ingeniumque dedit.
Hoc ego Pegasidas deduxi primus ad undas,
ne male fecundae vena periret aquae.
Primus id adspexi teneris in virginis annis,

utque pater natae duxque comesque fui.
Ergo si remanent ignes tibi pectoris idem,
sola tuum vates Lesbia vincet opus.
Sed vereor, ne te mea nunc fortuna retardet,
postque meos casus sit tibi pectus iners.
Dum licuit, tua saepe mihi, tibi nostra legebam:
saepe tui iudex, saepe magister eram:
aut ego praebebam factis modo versibus aures,
aut, ubi cessaras, causa ruboris eram.
Forsitan exemplo, quia me laesere libelli,
tu quoque sis poenae facta remissa meae.
Pone, Perilla, metum: tantummodo femina nulla
nec iuvenis scriptis discat amare tuis.
Ergo desidiae remove, doctissima, causas,
inque bonas artes et tua sacra redi.
Ista decens facies longis vitiabitur annis,
rugaque in antiqua fronte senilis erit,
inicietque manum formae damnosa senectus,
quae strepitum passu non faciente venit.
Cumque aliquis dicet 'fuit haec formosa,' dolebis,
et speculum mendax esse querere tuum.
Sunt tibi opes modicae, cum sis dignissima magnis:
finge sed inmensis censibus esse pares.
Nempe dat et cuicumque libet fortuna rapitque,
Irus et est subito, qui modo Croesus erat.
Singula quid referam? Nil non mortale tenemus
pectoris exceptis ingeniique bonis.
En ego, cum patria caream vobisque domoque,
raptaque sint, adimi quae potuere mihi,
ingenio tamen ipse meo comitorque fruorque:
Caesar in hoc potuit iuris habere nihil.
Quilibet hanc saevo vitam mihi finiat ense:

me tamen exstincto fama superstes erit,
dumque suis septem victrix de montibus orbem
prospiciet domitum Martia Roma, legar.
Tu quoque, quam studii maneat felicior usus,
effuge venturos, qua potes, usque rogos!

EPISTULAE EX PONTO

Of these there are four books. They were written during his exile at Tomi, and are of the same general character as the *Tristia*.

TO HIS WIFE

(*Ex Pont.* i, 4)

[My hair is growing white, my forehead wrinkled. Should you see me, you would hardly recognize me. Yet it is not age alone that is working such havoc with me. Mental anguish and unremitting toil have contributed a great deal. If my age were reckoned according to my sufferings and not according to my years, I should be found to be older than Nestor. Ceaseless labor will break down an ox; fields that are never allowed to lie fallow will cease to bear; the race-horse that runs course after course without intermission will fall at last; the ship that is never drawn up on shore for repairs will some day go to pieces in mid-ocean. My sufferings have been greater than those of Jason, who journeyed to the same part of the world. He made his expedition at the instance of a petty Thessalian prince; I have incurred the enmity of the ruler of the world. He was accompanied by the flower of Greek chivalry; I have had no one to cheer or comfort me. Goddesses watched over

him, but for me there has been no protecting deity. Perhaps, you, too, my wife, have been made old grieving for my grief, you whom I left so young. The gods grant that some day I may return and know this suffering and desolation no more.]

Iam mihi deterior canis aspergitur aetas,
  iamque meos vultus ruga senilis arat;
iam vigor et quasso languent in corpore vires,
  nec, iuveni lusus qui placuere, iuvant.
Nec, si me subito videas, agnoscere possis:
  aetatis facta est tanta ruina meae.
Confiteor, facere hoc annos: sed et altera causa est,
  anxietas animi continuusque labor.
Nam mea per longos si quis mala digerat annos,—
  crede mihi—Pylio Nestore maior ero.
Cernis ut in duris—et quid bove firmius?—arvis
  fortia taurorum corpora frangat opus.
Quae numquam vacuo solita est cessare novali,
  fructibus adsiduis lassa senescit humus.
Occidet, ad circi si quis certamina semper
  non intermissis cursibus ibit equus.
Firma sit illa licet, solvetur in aequore navis,
  quae numquam liquidis sicca carebit aquis.
Me quoque debilitat series inmensa malorum,
  ante meum tempus cogit et esse senem.
Otia corpus alunt, animus quoque pascitur illis:
  inmodicus contra carpit utrumque labor.
Adspice, in has partis quod venerit Aesone natus,
  quam laudem a sera posteritate ferat.
At labor illius nostro leviorque minorque est,
  si modo non verum nomina magna premunt.

Ille est in Pontum Pelia mittente profectus,
qui vix Thessaliae fine timendus erat:
Caesaris ira mihi nocuit, quem solis ab ortu
solis ad occasus utraque terra tremit.
Iunctior Haemonia est Ponto, quam Roma, sinistro,
et brevius, quam nos, ille peregit iter.
Ille habuit comites primos telluris Achivae:
at nostram cuncti destituere fugam.
Nos fragili ligno vastum sulcavimus aequor:
quae tulit Aesoniden, sacra carina fuit.
Nec mihi Tiphys erat rector; nec Agenore natus,
quas fugerem, docuit, quas sequererque vias.
Illum tutata est cum Pallade regia Iuno:
defendere meum numina nulla caput.
Illum furtivae iuvere Cupidinis artes:
quas a me vellem non didicisset Amor.
Ille domum rediit: nos his moriemur in arvis,
perstiterit laesi si gravis ira dei.
Durius est igitur nostrum, fidissima coniunx,
illo, quod subiit Aesone natus, onus.
Te quoque, quam iuvenem discedens urbe reliqui,
credibile est nostris insenuisse malis.
O! ego, di faciant talem te cernere possim,
caraque mutatis oscula ferre genis,
amplectique meis corpus non pingue lacertis,
et 'gracile hoc fecit' dicere 'cura mei,'
et narrare meos flenti flens ipse labores,
sperato numquam conloquioque frui,
turaque Caesaribus cum coniuge Caesare digna,
dis veris, memori debita ferre manu!
Memnonis hanc utinam, lenito principe, mater
quam primum roseo provocet ore diem!

NOTES

(For list of abbreviations, see page 264)

DEUCALION AND PYRRHA

MET. I. **253. erat sparsurus,** i. e. Jupiter.

255. conciperet flammas, *should catch fire.*——**longus,** *far-extended.*——**axis,** *the vault of heaven,* lit., *the axis,* on which the celestial sphere was supposed to revolve.

256. esse . . . tempus, *he remembers too that it is fixed by fate, that there shall be a time,* more literally, *among the things destined.*

257. quo, *when,* lit., *at which.*

258. ardeat, *shall burn.*——**operosa,** *with so much labor built.*——**laboret,** *shall be in sore distress.*

259. reponuntur, *are put back,* i. e. in the place from which they had been taken. This is a very common force of *re-* in composition. Cp. *recurrere: to run back; reicere: to throw back, to reject.*——**Cyclopum:** according to the Greek poet Hesiod, the Cyclops were three in number: Brontes (*βροντή, thunder*), Steropes (*στεροπή, lightning*), and Arges (*ἀργής, rapid*). They were giants, sons of Uranus and Gaea (Heaven and Earth), and they are represented as forging thunderbolts for Zeus (Jupiter). In Homer's Odyssey they are described as giants, but led a pastoral life somewhere in the West. Later accounts confuse the two versions, following Hesiod in representing them as making the thunderbolts of Jupiter, but seeming to follow Homer in placing them on Sicily or some of the neighboring islands. As we see from the names given to them by Hesiod, they were nothing more than personifications of forces of nature.

260. placet, *is decided upon.*

261. perdere et demittere, in apposition to *poena.*

262. Aeoliis in antris: the winds are said to have been kept in a cave on an island identified with Lipara. Aeolus was their king.——**Aquilonem,** *Aquilo,* the north wind. Jupiter imprisons him as the wind which clears the clouds from the sky.

263. Order: *quaecumque flamina fugant,* etc.

264. Notum, *Notus,* the south wind, which brought rain to Greece and Italy, hence *madidis alis.*

265. terribilem tectus vultum, *covering his dread face,* lit., *covered as to his dread face,* accusative of part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

266. canis capillis, ablative of separation [W. 375; AG. 401; GL. 390; H. 462; B. 214; HB. 408].

267. sinus, properly the fold of a garment over the breast, here the breast itself.

268. pressit, *compressed.*

269. aethere: *aether* is the upper air as opposed to *aër*, the lower.

270. Order: *Iris nuntia Iunonis.* Iris, the goddess of the rainbow, was the messenger of Juno, as Mercury was the messenger of Jupiter. ——**varios induta colores,** *in varied hues arrayed.* With the passive of verbs of *clothing* the thing put on is regularly in the accusative. The passive in such cases is really reflexive [W. 315; AG. 397, c; GL. 338, N. 2; H. 407; B. 175, 2, d; HB. 390, b].

271. concipit . . . adfert, *draws up the water and feeds the clouds.* This was the ancient conception of the rainbow.

272. colonis, dative of agent after the perfect participle passive [W. 339; AG. 375; GL. 215; H. 431; B. 189; HB. 373].

273. vota, lit., *vows*, i. e. their crops, for the success of which they had made vows.

275. caeruleus, *dark-blue*, a stock epithet of sea-gods.

276. Neptune convenes the river-gods in his palace at the bottom of the sea, and gives them instructions.

277. non . . . utendum, *there is no necessity of my making use of a long exhortation.* **utendum (mihi est),** impersonal. **hortamine,** ablative with *utor* [W. 387; AG. 410; GL. 407; H. 477; B. 218, 1; HB. 429].

279. domos, their sources.——**moles,** *hindrance.*

280. immittite habenas, *let loose the reins*, a metaphor from driving. The figure is kept up in *fontibus ora relaxant* and *defrenato cursu.*

283. ipse, Neptune. The trident was his regular weapon and symbol. Its three-pronged shape was especially adapted to spearing fish.——**at,** here an emphatic *and*, generally to be translated *but.*

285. exspatiata, *leaving their courses.*

286. cum satis, *crops and all*, lit., *together with the crops.*

287. cumque . . . sacris, *and sweep away the shrines with their sacred images.* **penetralia,** lit., *the innermost parts*, where the shrine was. **sacris,** the images of the domestic gods, the Lares and Penates.

289f. Order: *tamen altior unda tegit culmen huius.*

290. pressae, *overwhelmed.*——**turres,** used here for lofty buildings in general.

292. deerant: scan *deerant*, synizesis. See Introduction, p. xxxviii.

293. hic . . . alter, *one . . . another.*

294. **ducit remos,** *plies oars.*——**ararat** = *araverat.*

295. **ille . . . hic.** Cp. *hic . . . alter,* v. 293.

296. **summa in ulmo,** *in an elm-tree top.*

297. **si fors tulit,** *if chance has brought it about.*

298. **terunt,** *graze.*——**curvae carinae:** cp. *cumba adunca,* v. 293.

299. **modo,** *just now.*——**qua (parte),** *where.*

300. **deformes . . . phocae,** *unsightly seals lay themselves down.*

301f. Order: *Nereides mirantur lucos urbesque domosque sub aqua.*

302f. **altis . . . pulsant,** *run into lofty branches, and strike against swaying trunks.* **agitata,** i. e. by the sweep of the waters.

305. **nec vires fulminis apro (prosunt),** *neither does its lightning force profit the boar.* **vires fulminis,** lit., *the force of lightning,* an effective description of the swiftness and strength of the boar.

306. Order: *nec velocia crura ablato cervo prosunt.*

307f. Order: *vaga volucris, terris ubi sistere posset diu quaesitis, in mare lassatis alis decidit.*

310. **novi,** i. e. to the mountain tops.

311. Notice **undā . . . undā.**

313. Order: *Phocis Aonios ab Oetaeis arvis separat.* **Aonios,** *the Aonians,* i. e. the Boeotians. Boeotia is frequently called *Aonia* by the poets. **Oetaeis ab arvis,** *from the Oetaean fields.* Mt. Oeta was situated on the southern limits of Thessaly.

314f. **terra, pars,** and **campus** are in apposition to *Phocis.*

315. Notice the interlocked order of the words *latus subitarum campus aquarum.* This is called synchysis [AG. 598, h; B. 350, 11, d].

316. Order: *ibi arduus mons astra duobus verticibus petit.*

317. **cacumina,** subject.

318. **hīc,** *here.* Deucalion ruled over Phthia in Thessaly. He was the son of Prometheus and father of Hellen, the legendary founder of the Greek nation.

319. **cum consorte tori,** *with his wife,* i. e. Pyrrha, the daughter of Epimetheus who was Prometheus' brother. **tori,** the nuptial couch.

320. **Corycidas,** so-called because they dwelt in the Corycian cave on Mt. Parnassus. The cave derived its name from the nymph Corycia whom Apollo loved.——**et numina,** *and the (other) divinities.*——**adorant,** i. e. Deucalion and Pyrrha.

321. **Themin:** Themis was the goddess of justice and of prophecy. ——**oracla,** the oracle at Delphi, which later became the oracle of Apollo.

322f. Order: *non quisquam vir fuit melior illo nec amantior aequi, aut ulla (femina) metuentior deorum illā.* **illo,** Deucalion, ablative after comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB.

416]. **aequi**, *of right*. The neuter of the adjective *aequus* is regularly used as a substantive. Notice that *aequus*, originally used of places, *even, level*, is applied to actions and to men, *impartial, fair, just*, while *iustus*, originally applied to men and to actions, *just*, is in its later development used of places. **illā**, Pyrrha.

324ff. Order: *Jupiter ut videt orbem stagnare*, etc., *disiecit*. When the subject of the subordinate clause and of the principal sentence is the same, it is as here regularly placed at the beginning of the period [AG. 601, a; H. 684; B. 351, 2]. **ut**, *when*. **modo**, *just now*. The repetition in v. 326 is for the sake of emphasis. **ambos**, in apposition to *virum unum and unam*. **numinis**, *of his divinity*.

330. positoque tricuspide telo, *and laying aside his three-pronged spear*, i. e. the trident.

331ff. rector pelagi, *the ruler of the sea*, Neptune. Order: *vocat caeruleum Tritona, exstantem supra profundum atque tectum umeros innato murice*. **supra profundum exstantem**, i. e. with part of his body out of the water. **umeros** accusative of the part affected (Greek accusative). See note on v. 265. **innato murice**, *with a growth of mussels*, **murice** being used collectively. The shell-fish adhered to his shoulders and back. **Tritona**, *Triton*, a son of Neptune.

333f. conchae . . . iubet, *bids him blow his sounding shell*, in order to quiet the waves. This is the regular function of Triton.

334f. signo dato, *by giving the signal*, i. e. with his shell.

335. illi, dative of agent [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373].

336. in latum . . . imo: it was small at the mouthpiece, but grew gradually wider toward the other end.

337. quae ubi = *et ubi ea, and when it*.——**concepit**, *has been filled with*.

338. sub utroque Phoebo, *under both suns*, i. e. the rising and the setting sun, the East and the West.

339. tum quoque, *on that occasion, too*. The two previous lines are general.——Order: *ut* (*bucina*) *ora dei, madidā barbā rorantia, contigit*.

340. receptus, plural because the signal was sounded in different directions.

342. Order: (*ea*, i. e. *bucina*) *omnes undas, quibus audita est, coercuit*.

344. plenos: the rivers were still high.

346. post diem longam, *after a long time*. *Dies* is not infrequently used with this force.

348. orbis (terrarum), *the world*.

349. Order: *et* (*vidit*) *desolatas terras agere alta silentia*. **agere**

alta silentia = *alte silere, were wrapped in a deep silence. Agere* is frequently used with a verbal substantive as a circumlocution for the action or state expressed by the substantive. Cp. *vigilias agere: to keep watch; triumphum agere: to triumph; rimas agere: to crack.*

350. lacrimis obortis, *with rising tears.*

351. soror: they were really cousins.

352. patruelis origo: see notes on vv. 318, 319.

355. nos . . . sumus, *we two make up the population.*

356. haec . . . satis, *even this confidence (in the safety) of our lives is not yet sufficiently well-grounded.*

358. Construe *quis animus.* Notice the use of *quis,* the substantive form of the interrogative, instead of *qui,* the adjectival form. Where *quis* is so used, the noun with which it goes is explained as an appositive. ——**fatis erepta fuisses,** *hadst been saved by the fates.*

359. foret, contrary to fact in the present, and so expressed by the imperfect tense, cp. *posses* and *doleres,* v. 360, *sequerer* and *haberet,* v. 362 [W. 557; AG. 517; GL. 597; H. 579; B. 304; HB. 581].

360. quo consolante doleres, *who would comfort thee in thy grief?* lit., *who comforting thee* (ablative absolute) *wouldst thou grieve?*

363f. O utinam possem, *O would that I were able,* optative subjunctive, imperfect tense because it is contrary to fact in present time [W. 484; AG. 441; GL. 260; H. 558, 1; B. 279, 2; HB. 510, a].—— **paternis artibus,** *by my father's arts.*——**animas . . . terrae,** *breathe into the moulded clay the breath of life.* Deucalion's father Prometheus made men and animals of clay, and animated them with the fire which he had stolen from heaven.

366. visum (est), *it has seemed good.*——**hominum exempla,** *samples of mankind.*

367. placuit, lit., *it pleased,* impersonal, i. e. *they decided.*——**precari,** *to beseech.*

368. sortes, *oracles,* which were often written on little tablets or lots.

369. Cephisidas undas, *the waters of the Cephisus,* a river rising at the foot of Mt. Parnassus, and emptying into the Copaic lake in Boeotia.

370. ut . . . sic, *although . . . yet.* The stream was still somewhat turbid from the flood, but it was flowing in its own channel.

371. inde, *thence,* i. e. from the Cephisus, with *libatos.* It was the custom to sprinkle oneself with water before approaching holy ground.

372. flectunt vestigia, *turn their steps.*

373. turpi pallebant musco, *were discolored by unsightly moss,* as a result of the flood. From its original meaning *to be pale, pallere* came to have the force of *to lose its natural color.*

375. ut tetigere: after *ut, when,* the perfect is the regular tense even

where we should expect the pluperfect [W. 531; AG. 543; GL. 561; H. 602; B. 287; HB. 557].

376. **humi,** *on the ground,* locative.

377. Construe *ita dixerunt.*——**precibus iustis victa,** *constrained by the prayers of the just.* **Iustis** is transferred from the petitioners to the petition.

379. **dic . . . sit,** *tell us, Themis, by what device the damage done to our race may be repaired.*——**generis nostri,** objective genitive [W. 351; AG. 348; GL. 363, 2; H. 440, 2; B. 200; HB. 354].

380. **mersis rebus,** *to our sunken fortunes.*

381 **sortem,** *oracle.*

382f. They were told to veil their faces that the manifestation of divine power might not be profaned by mortal eyes. For the same reason they were bidden to throw the stones behind their backs. The loosening of the girdle seems to symbolize complete abandonment to the divine will.

386. Order: *pavido ore rogat* (*ut Themis*) *sibi veniam det.*

387. **iactatis maternas ossibus umbras:** for the order, see note on v. 315. The ancients believed that the spirits of the dead suffered from any injury done to their graves.

388. **repetunt,** *they go over.*——**caecis . . . verba,** *the words veiled in impenetrable obscurity.*

389. **secum,** *in their minds.*——**inter seque volutant,** *and discuss them together.* **inter seque** = *et inter se.*

390. The patronymics **Promethides** and **Epimethida** (accusative) are used instead of Deucalion and Pyrrha with special reference to their inherited characteristics. Prometheus (Προμηθεύς) means *Forethinker,* Epimetheus (Επιμηθεύς) *Afterthinker.*

392. **oracula,** subject both of *sunt* and of *suadent.*

395. **Titania:** as the daughter of Epimetheus Pyrrha was the granddaughter of the Titan Iapetus. Not only the children of Uranus and Gaea (Heaven and Earth) were called Titans, but also their children's children.

398. **recingunt,** *ungirdle.*

400. **quis . . . vetustas,** *who would believe this, did not antiquity stand for a witness?* Occasionally in the poets the present is used instead of the imperfect in conditions contrary to fact in present time.

401. **ponere** = *deponere, to put off, to lay aside.* Cp. v. 330.

402. **morā,** *slowly,* ablative of manner without epithet or *cum* [AG. 412, b, N; GL. 399, N, 2].——**ducere formam,** *to take on form.*

403ff. **illis contigit,** *was their portion.*——**ut . . . signis,** *although what might be called a man's form can be seen, yet it is not clearly*

defined. It is as if it had been begun in stone without being sufficiently finished, and closely resembles statues in the rough. For this use of *ut . . . sic*, cp. v. 370. **quaedam**, *a certain, a kind of, what might be described as.* The phrases introduced by *sed* are in antithesis to *manifesta.* English idiom requires the breaking up of the sentence in translation.

407. Order: *tamen ex illis pars, quae fuit umida aliquo suco et terrena, corporis in usum versa est.* **illis**, the stones.

410. **modo**, *just now.*

411f. **in brevi spatio (temporis).——saxa . . . virorum**, *the stones thrown by the man's hands assumed the forms of men.*

414. **inde**, *from that cause.*

415. **simus nati**, subjunctive in a clause of indirect question [W. 590; AG. 574; GL. 467; H. 649, II; B. 300; HB. 537].

APOLLO AND DAPHNE

MET. I. 452. **Penēia:** Daphne was the daughter of Peneus, god of the river of the same name in Thessaly.

454. **Delius**, i. e. Apollo, who was born in Delos.——**hunc**, Cupid.

455. **adducto nervo:** in bending the bow he drew the string toward himself.

456. **quid est tibi cum fortibus armis**, *what hast thou to do with powerful arms?* Notice the idiom. Cp. *quid est mihi tecum, what have I to do with thee?*

459f. Order: *qui modo tumidum Pythona, tot iugera pestifero ventre prementem, innumeris sagittis stravimus.*

461f. **face tua**, *by thy torch*, with which he kindled love.——**nescio quos amores**, *whatever loves thou wilt*, lit., *I know not what loves. nescio quis* is treated as one word and does not affect the structure of the sentence.

463. **figat tuus (arcus) omnia** (*although*) *thy bow transfix all things*, concessive subjunctive.

464f. **quantoque . . . nostra**, *and thy glory is as far inferior to mine as all mortal things are to a god*, lit., *and by how much . . . by so much*, ablatives of measure of difference [W. 393; AG. 414; GL. 403; H. 479; B. 223; HB. 424]. **cedunt**, *yield to, are inferior to.*

466. Both **eliso** and **percussis** are strong words, meant to express the impetuosity of the angry little god.

469. **diversorum operum**, *of different functions*, genitive of quality [W. 354; AG. 345; GL. 365; H. 440, 3; B. 203; HB. 355].

471. **sub harundine**, *at the end of the shaft.*

472. **Penēide**, *the daughter of Peneus.*

473. traiecta per ossa, *piercing the bone,* lit., *through the pierced bone.*

474. alter amat, fugit altera, chiasmus [W. 675; AG. 598, f and N; GL. 682 and R; H. 666, 2; B. 350, 11, c; HB. 628].

476. innuptae aemula Phoebes, because like Diana (Phoebe) she delighted in the life of the woods and cared not for men.

478. aversata petentes impatiens, *turning away impatiently from her suitors.*

480. Hymen, god of marriage.——**Amor,** i. e. Cupid.

483. taedas: torches were carried by those who escorted the bride from her father's house to her new home, and came to be symbolical of marriage.

484. pulchra ora, accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

487. virginitate, ablative with *frui* [W. 387; AG. 410; GL. 407. H. 477; B. 218, 1; HB. 429].

488. sed te . . . vetat, *but that beauty of thine forbids thy being what thou wouldst.* The poet is addressing Daphne.

489. voto tuo, dative with *repugnat.*

490. visae Daphnes, objective genitive.

491. fallunt, *deceive.*

492ff. utque . . . ut (493) **. . . sic** (495), *and as . . . as . . . so.*——**demptis aristis,** *after the grain has been harvested.*——**adolentur,** *are burned.* The stubble was set on fire to improve the soil.——**facibus,** carried by travelers to light them on their way.——**nimis admovit,** *has brought too near.*——**sub luce,** *at dawn.* Cp. *sub eodem tempore, at the same time.*

497. capillos, *her locks.*

498. quid, si comantur, *what if they should be dressed?* i. e. how beautiful they would be!

504. hostis, *as an enemy.*

507. hostes quaeque suos, understand *fugit.*

508. ne cadas . . . notent . . . sim: the negative goes with all three words. They are examples of the jussive subjunctive [W. 492; AG. 450, N 3; GL. 263, 2; H. 561, 2; B. 276; HB. 501, 3].——**indigna laedi:** in prose we should find *indigna quae laedantur* or *ut laedantur.*

510. qua (parte), *whither.*

512. cui placeas, (*who it is*) *whom thou dost please.* His thought is that if Daphne realized that it was the god Apollo whom she had attracted, she would be more tractable.

514. hic, *here.*

515. Delphica tellus, Delphi on Mt. Parnassus in Phocis, where the oracle of Apollo was.

516. **Claros,** a small town in Ionia, where there was a temple and oracle of Apollo.——**Tenedos,** an island in the Aegaean sea off the coast of Troas.——**Patarea regia (urbs),** *the royal city of Patara,* a town on the coast of Lycia in Asia Minor.

517. He was the god of light who pierced through the darkness of the past, the present, and the future. Cp. Homer, Iliad, i, 70.

518. **nervis,** i. e. the strings of the lyre. Apollo was god of poetry and music, and is frequently represented with the lyre as his most prominent symbol.

519. **sagitta** goes with both *nostra* and *una*. Apollo is here referred to in his capacity as the archer-god.——**una,** i. e. the arrow of Cupid.

520. **vacuo,** *fancy-free.*

521. **inventum,** substantive, *discovery.* To his many other functions Apollo added that of healing.

523. **ei mihi,** *woe's me!*

525. **plura locuturum,** *preparing to say more.*

529. **levis . . . capillos,** *the light breeze caused his ruffled locks to stream behind.*

530. **forma,** *beauty.*——**sed (secutus est) enim.**

531. **perdere blanditias,** *to throw away his pretty speeches.* He could not endure to make love at such long range.

532. **admisso passu,** *at full speed.* Cp. the expression *admittere equum, to give a horse its head, to let it go.*

533f. Order: *ut cum Gallicus canis leporem in vacuo arvo vidit.*

534. **hic . . . ille,** *the former . . . the latter.* Cp. *alter* (v. 535) . . . *alter* (v. 537), *the one . . . the other.*

535. **inhaesuro similis,** *as if about to fasten on it,* lit., *like one ready to,* etc.——**iam iam:** the word is repeated in order to emphasize the imminence of the capture.

536. **stringit vestigia,** *touches its feet.*

537. **an sit conprensus:** the hare is so frightened that it is not sure that it has not been caught. It is close work.

539. **hic . . . illa,** see note on v. 534.

540. **qui** = *is qui.*

541. **tergo,** dative with *inminet* [W. 332; AG. 370; GL. 347; H. 429; B. 187, III; HB. 376].

542. **adflat,** *breathes upon.*

543. **viribus absumptis,** *her strength being spent.*

547. Order: *figuram, qua nimium placui, mutando perde.*

549. **tenui libro,** *by a thin bark.*

551. **modo,** *just now.*——**pigris radicibus,** ablative of means [W. 386; AG. 409; GL. 401; H. 476; B. 218; HB. 423].

552. **ora cacumen obit,** *the tree-top closes over her face.*——**remanet . . . illa:** she had been a beautiful girl; she was now a beautiful tree.

559. **coma:** he wore a wreath of laurel.

560. A Roman general who was given the honor of a triumph wore a laurel wreath. The triumphal procession passed along the Sacra Via, through the Forum, and up to the great temple of Jupiter on the Capitoline hill.

562. **postibus Augustis:** there was a laurel tree on either side of the door of Augustus's palace on the Palatine hill.

563. **mediam quercum:** there was a wreath of oak-leaves over the door.

565. The laurel is an evergreen.

566. **Paean,** i. e. Apollo. In Homer, Paean was the physician of the gods. His attributes were afterward transferred to Apollo.——**factis modo ramis,** *with her new-made branches.*

PHAËTHON

MET. II. 1. **regia (domus),** *palace.*

2. **pyropo,** *gold-bronze.*

3. **cuius,** both with *fastigia* (accusative) and *valvae* (nominative).

5. **opus,** *workmanship.*——**Mulciber,** a name given to Vulcan, god of fire, with special reference to his connection with metal-work.——**illic,** i. e. on the door.

6. **aequora . . . orbem:** the ancients conceived of the world as a disc surrounded by water.

8. **Tritona,** accusative in apposition to *deos.* For Triton, see note on *net,* 1, 331ff.

9. **Protea:** Proteus was a sea-god who had the power of changing his shape, hence *ambiguum.*

10. **Aegaeona:** Aegaeon was a sea-giant of monstrous proportions, alleged to have had a hundred arms. He is represented here as being borne along on the backs of whales.

11. **Dorida:** Doris was a daughter of Oceanus. She was the wife of Nereus and the mother of fifty sea-nymphs, the Nereids.——**pars nare videtur,** *some are seen to swim.*

12. **in mole,** *on a mass (of rock).*

13. **quaedam,** feminine plural.——**una,** *the same.*

14. **qualem . . . sororum** = (*talis*) *qualem decet,* etc.

17. **haec super:** dissyllabic prepositions sometimes follow their case [GL. 678, 3; H. 676, 1; HB. 624, 12, a].

18. **signa,** the signs of the zodiac.

19. **quo,** *whither.*——**simul** = *simul atque, as soon as.*——**Clymeneïa,** an adjective formed from *Clymene,* the name of Phaëthon's mother. He was not sure that Sol was his father, hence the expression *dubitati parentis.*

22. **neque . . . lumina,** *for nearer he could not bear the rays,* i. e. of the sun.

24. **Phoebus,** i. e. Sol.

25. **Dies, Mensis,** etc., are personified.

27. **novum,** because the year is renewed in the spring.

28. **nuda,** on account of the heat.

30. **capillos,** accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

31. **inde,** from his throne. Construe with *vidit.*——**loco medius,** *in the centre placed.*

33. **que** does not belong to the question, but connects *vidit* and *ait.*

34. **progenies . . . parenti,** *my son Phaëthon, not to be disowned by thy sire.*——**parenti,** dative of agent with gerundive [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373].

35. **refert,** *answers.*——**lux inmensi publica mundi,** for the order, see note on *Met.* I, 315.

36. **huius nominis,** i. e. *pater.*

37. **imagine,** *representation.*

39. **errorem,** *uncertainty.*——**animis nostris,** *my mind.* The poets frequently use the plural instead of the singular without sharp distinction of meaning. Cp. v. 43 *ortūs,* v. 47 *currūs,* v. 81 *arcūs.*

40. **dixerat,** the pluperfect emphasizes the completion of the speech.

41. **deposuit,** *laid aside.*——**radios:** cp. v. 23, *lumina.*——**accedere,** understand *eum.*

42. **nec . . . ortus:** *both thou art worthy to be owned my son, and Clymene's story of thy birth is true.* **nec** = *et non.*

44. **quoque:** for the use of *quo* instead of *ut* in clauses of purpose which contains a comparative, see W. 507; AG. 531, a; GL. 545; H. 568; B. 282, 1, a; HB. 502, 2, b.

46. **dis iuranda,** *by which the gods must swear.*——**palus,** i. e. the Styx, one of the rivers of the infernal regions. It was a sluggish stream, here and there widening into marshes (*paludes*).——**oculis incognita nostris:** the sun's rays did not penetrate to the lower world.

47. **vix bene desierat,** *scarce had he well ceased. Bene* in such combinations as this has the force of *completely, entirely.*

48. **inque diem . . . equorum,** *and the control and guidance of the wing-footed steeds for a day.*

50. inlustre, *radiant.*

51. tuā (voce).——utinam . . . dare, *would that I could refuse to fulfil my promise.* **liceret** is an optative subjunctive, the imperfect tense being used because refusal is impossible. Cp. the literal translation, *would it were allowed,* where the use of the corresponding tense in English, *were,* implies that the thing is out of the question [W. 484, AG. 441; GL. 260; H. 558, 1; B. 279, 2; HB. 510, a].

52. negarem, I *should refuse.*

53. dissuadere, *to (try to) dissuade you.*

54. Order: *petis munera magna et quae,* etc. The relative introduces a characterizing clause of fact after an incomplete antecedent: *such as are too great for thy strength,* lit., *not suited to.*

56. sors, *lot.*

58. placeat sibi quisque licebit, *flatter himself as each one may.* In prose we should find *licebit (ut) placeat,* etc. *Placere sibi* means *to be pleasing to one's self, to pride one's self.*

59. consistere: Phoebus drove standing.——**axe,** properly *the axle-tree,* here by synecdoche *the chariot.*

60. quoque, *even.*

62. agat, *could not guide,* potential subjunctive [W. 485; HB. 517, 1].

63. prima via, *the first part of the way.* Cp. v. 67 *ultima via.*——**mane recentes** go closely together.

64. enituntur, *struggle up.*

67. eget moderamine certo, *requires sure guidance.*

68. Order: *tunc etiam Tethys quae,* etc.——**subiectis undis,** *in her waves beneath.*

69. in praeceps, *headlong.*

70ff. The celestial sphere is represented as revolving rapidly, carrying around the stars fixed fast in it, while the sun moved in the opposite direction. **adsidua vertigine,** *continual whirl.* **celeri volumine torquet,** *spins them in swift revolution.* **in adversum,** *in the opposite direction.* Order: *nec impetus, qui (vincit) cetera, me vincit.* **evehor,** *move upward.* **rapido orbi,** *the whirling sphere.*

74f. finge datos currus, *suppose the chariot granted.*——**rotatis . . . axis,** *resist the revolving poles without the swiftly moving axis sweeping you along.* The poles formed the ends of the axis on which the heavens were supposed to revolve. **Ne** = *ita ut non.*

76. illic, along the sun's course.

77. concipias animo, *you may imagine* potential subjunctive [W. 485; HB. 517, 1].

78. per insidias . . . ferarum, the signs of the zodiac, five of which are referred to in the following lines, namely, the Bull (Taurus),

the Archer (Sagittarius), the Lion (Leo), the Scorpion (Scorpio), and the Crab (Cancer). These are said to *waylay* the sun, hence *insidiae*.

79. ut, *although.*

80. Order: *per cornua adversi Tauri.*——**adversi,** i. e. revolving in the opposite direction.

81. Haemonios arcus, the bow of the Archer, who was represented as one of the Centaurs who dwelt in Haemonia (Thessaly).

82. Order: *scorpion* (accusative) *curvantem saeva bracchia longo circuitu.*

83. aliter, *in another direction.*

84ff. Order: *nec tibi in promptu est regere quadrupedes,* etc.——**quadrupedes,** the horses that drew the chariot of the sun.——**animosos ignibus illis,** *kindling with those fires.*——**acres,** predicate.

88f. Order: *cave ne sim.*

89. dum resque = *et dum res.* When *-que* connects two clauses, as in this case, it is generally appended to the first word of the second clause.

92f. Order: *ecce, adspice,* etc.

95. Order: *denique circumspice, quidquid,* etc.

98. vero nomine, *to give it its true name.*

101. Order: *quodcumque optaris* (future perfect), *dabitur.*

103. ille, i. e. Phaëthon.

104. propositum premit, *persists in his purpose.*——**currūs,** objective genitive. See note on v. 123.

105. qua (parte) licuit, *so far as he could.*

106. Vulcania munera, *the work of Vulcan,* in apposition to *currus.*

107f. Note the changed order of adjective and noun in the successive phrases *aureus axis, temo aureus, aurea curvatura rotae, radiorum argenteus ordo*: an example of chiasmus [W. 675; AG. 598f. and N; GL. 682 and R; H. 666, 2; B. 350, 11, c; HB. 628].——**summae rotae,** the outermost part of the wheel, *the rim.*

109. per iuga, *along the yoke.*——**que** = *et aliae.*——**ex ordine,** in *order.*

110. clara—Phoebo, *reflecting the sun, flashed back bright beams of light.*

111. ea, *these things,* i. e. the various points of the chariot.——**magnanimus,** *high-spirited.*——**opus:** see note on v. 5.

112. rutilo ab ortu, *in the reddening east.*

113. Aurora, the goddess of the dawn.——**purpureus,** *crimson.*——**et plena . . . atria,** *and halls rose-hued.*

114. agmina cogit, a military metaphor, *brings up the rear.* The figure is continued in *caeli statione.* Lucifer, the morning star, is the last to yield to the light of day.

116f. **quem** = *et hunc*, i. e. Lucifer. Order: *et ut Titan vidit hunc petere terras*, etc., *imperat velocibus Horis iungere equos*. **petere,** *approach, sink toward.* **mundum,** generally *the universe*, here with more limited force, *the heavens*. Cp. also v. 157. **extremae lunae,** *of the vanishing moon*. **extremae** refers to the last glimmer of the moon before its final disappearance. **Titan,** i. e. Phoebus, called a Titan because he was the son of the Titan Hyperion. See note on *Met.* I, 395.

119f. **celeres:** in English an adverb would be used.——Order: *quadrupedes ignem vomentes, suco ambrosiae saturos, altis praesepibus ducunt*. **praesepibus,** ablative of separation [W. 376; AG. 402; GL. 390; H. 464; B. 229; HB. 408].

120. **ambrosiae:** ambrosia was the staple food of heaven.

121. **addunt sonantia frena,** *put on the jingling harness.*

122. **sacro medicamine,** *with drug divine.*

123. **rapidae fecit patientia flammae,** *gave it* (**ora**) *power to bear the devouring flame*, lit., *made it patient of*.——**flammae,** objective genitive [W. 351; AG. 348; GL. 363, 2; H. 440, 2; B. 200; HB. 354].

124f. **praesaga . . . suspiria,** *heaving from troubled breast sighs that foreboded sorrow.*

127. **parce . . . loris,** *spare the lash, and pull strongly on the reins.*

128. **labor . . . volantes,** *the trouble is to check them as they fly.*

129. **quinque arcus,** the five zones into which the heavens are divided.——**nec tibi placeat via,** *nor choose a way*.——**directos,** grammatically with *arcus*, but translate *straight through*.

130ff. These lines describe the apparent course of the sun (the ecliptic), which passes through the torrid zone, touches the two temperate zones, but does not come near the frigid. Ovid speaks as if the sun made this round in a day instead of in a year.——**in obliquum,** *slantingly*.—— **-que** appended to *zonarum* connects the two sentences.

133. **hac (parte).**

134. **ut premant,** clause of purpose.

135. **nec preme nec molire currum,** *don't drive the car too low nor let it soar*. **molire** is present imperative, lit., *raise, force up*.

136f. **altius egressus** = *si altius egressus eris*.——**inferius terras** = *si inferius degressus eris, terras cremabis*.——**medio,** substantive, ablative of place where.

138. Order: *neu dexterior rota declinet*, etc. **dexterior,** *tending too far to the right*. **declinet,** jussive subjunctive [W. 492; AG. 450, N 3; GL. 263, 2; H. 561, 2; B. 276; HB. 501, 3]. **tortum ad Anguem,** the constellation of the Dragon between the Great and the Little Bear.

139. **Aram,** the constellation of the Altar in the southern sky—— **pressam,** *low-sunken*.

140. **tene (cursum).**

141. **iuvet, consulat,** optative subjunctives [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511]. Order: *et tibi consulat melius quam tu tibi (consulas).* Note the distinction between *consulere* with the dative, *to consult some one's interests, to take care of him,* and *consulere* with the accusative, *to consult some one, to ask his advice.*

142. **Hesperio . . . metas,** *the goal on the western shore.* Night fleeing before the light of day had reached the western limit of the world and disappeared.

146. **consiliis, non curribus,** *my counsel, not my car,* ablative with *utere* (present imperative) [W. 387; AG. 410; GL. 407; H. 477; B. 218, 1; HB. 429].

147. **sedibus,** ablative of place where.

148. **premis,** *burden.*——**axes,** poetical plural as it was a two-wheeled car. See note on v. 59.

149. **quae** = *ut ea (lumina),* introducing a clause of purpose.——**sine me,** *let me.*

150. **ille,** i. e. Phaëthon.——**occupat,** *takes his place in.*——**levem,** *underweight.*

151. **super,** adverb.——**manibus,** ablative of means with *contingere.*

152. **grates agit,** *renders thanks.* Cp. *gratias agere.* The former is used in expressing thanksgiving to gods, the latter in thanking human beings.——**inde,** *thence,* i. e. from the chariot.

153. The horses' names are significant: **Pyrois,** from Greek πυρόεις, *fiery*; **Eous,** ἠῶος, *of the dawn*; **Aethon,** αἴθων, *blazing*; **Phlegon,** φλέγων, *flaming.*

155. **repagula,** *barriers.*

156. **quae,** i. e. repagula.——Tethys was the wife of Oceanus and the mother of Clymene. The sun is depicted as rising from the sea.

157. **reppulit,** *threw back.*——**inmensi copia caeli,** *access to the limitless sky.*

158. **corripuere viam,** *they sped upon their way,* lit., *seized.*

161. **praetereunt Euros,** *they outstrip the blasts of Eurus,* the east wind.——**nec quod cognoscere possent,** *nor such as they could recognize,* characterizing clause of fact after a negative antecedent.

162. **iugum:** the horses were harnessed only to the yoke at the end of the pole and so felt the difference in weight there.

163. **ut . . . sic** (v. 165), *as . . . so.*——**labant curvae,** *unsteady rock.*——**iusto,** *proper.*

165. Order: *currus onere adsueto vacuus dat saltus in aëra.*

166. **succutitur alte,** *is jerked aloft.*

167. **tritum iugum,** *the beaten track.*

168. **quadriiugi,** *the team of four,* nominative plural.——Order: *nec currunt ordine quo prius* (*currebant*). **ordine,** *in the orderly manner.*

169. **commissas,** *entrusted to him.*

170. **nec imperet illis,** *nor could he control them,* potential subjunctive [W. 485; HB. 517, 1].

171. **Triones:** the full designation is Septem Triones, *the Seven Oxen,* i. e. the constellation of the Wain in the northern sky. For the inhabitants of our zone this never sinks below the horizon, and so is represented as never setting in the sea (*vetito aequore,* v. 172).

173. **Serpens,** the constellation of the Dragon.

174. **pigra,** *sluggish.*

176. **Boöte:** the constellation Boötes was near the Wain (Plaustra).

177. **tardus:** Boötes declines slowly, and sets late at night.

178. **ut vero,** *but when.*

179. **penitus penitusque,** *deep and deeper.*

181. **obortae sunt,** *clouded,* lit., *arose before.*

182. **mallet,** *would have preferred.*

183. **valuisse,** *to have prevailed.*

184. **Meropis (filius).** Merops was the husband of his mother Clymene.——**ut acta . . . Borea,** *like a vessel driven by rushing Boreas.* **pinus,** first a pine-tree, then anything made of pine wood. **Boreas,** the north wind.

185f. **cui . . . rector,** *to which its pilot overmastered has given free rein.* **victa,** grammatically with *frena.* The metaphor is taken from driving. Cp. *Met.* I, 280.——**votis,** *prayers.*

187. **caeli,** genitive of the whole (partitive genitive) with *multum* [W. 357; AG. 346; GL. 369; H. 442; B. 201; HB. 346].

189. **modo . . . interdum** (v. 190), *at one time . . . at another.* ——Order: *occasus quos non est illi contingere.*

191. **quidque . . . stupet,** *and not knowing what to do, is dazed.*

193. Order: *miracula quoque in vario caelo sparsa.* **quoque,** *too.* **vario,** *varied,* i. e. by the different constellations.

194. **vastarum simulacra ferarum,** the signs of the zodiac.

195. **in geminos arcus,** *in two bows.*

196. **flexis utrimque lacertis,** *with claws bending in both directions.*

197. **in spatium signorum duorum,** *over space enough for two constellations.*

198. **hunc,** the Scorpion.——**ut,** *when.*——**madidum,** *clammy.*

199. **vulnera curvata minitantem cuspide,** *with curved sting threatening wounds.*

200. **mentis inops,** *losing his head.*——**gelida formidine,** ablative of cause [W. 384; AG. 404; GL. 408; H. 475; B. 219; HB. 444].

201. **summum tergum,** *the top of the back.*

202. **exspatiantur,** *leave the track.*——**nullo inhibente,** *no one checking them.* As *nemo* is without genitive and ablative, the corresponding forms of *nullus* are used.

203. **quaque . . . ruunt,** *and where impulse prompted, there they lawless rush.*

206. **modo . . . modo.** Cp. *modo . . . interdum* vv. 189, 190. ——**per declive viasque praecipites,** *down steeps and by precipitous ways.*

207. **spatio terrae propiore,** *by a track nearer the earth.*

208f. **inferiusque . . . equos,** *and the moon marvels that her brother's horses run lower than her own.*

210. **ut quaeque altissima,** *at its highest points first,* lit., *according as each (is) highest.* As the conflagration spread a number of points were successively the highest.

211. **agit rimas,** *cracks.* See note on *Met.* I, 349.

212. **cum frondibus,** *branches and all.*

213. **suo damno,** *for its own undoing,* dative [W. 343; AG. 382; GL. 356; B. 191, 1; HB. 360].

214. **parva** and **magnae** are placed at the beginning of their respective sentences in order to emphasize the contrast.

215. Order: *incendia totas gentes cum suis populis in cinerem vertunt.*

218. **creberrima,** *abounding in.*

219. **virgineus Helicon,** *Helicon, the Muses' haunt.*——**nondum Oeagrius Haemus,** *Haemus, not yet for Oeagrus named.* Phaëthon's adventure took place before the time of Oeagrus, king of Thrace. Haemus was a mountain in Thrace.

220. **in inmensum,** *over a vast space.*——**geminatis ignibus,** *with double fires,* i. e. the volcanic fire within, and the sun's heat without.

222. **tandem nivibus caritura,** *at last to lose its snows.*

223. **natus ad sacra,** *for holy ritual formed.* The sacred rites of Bacchus were held there.

225. **maior ambobus,** *greater than both,* ablative with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

226. Notice the spondee in the fifth foot. See Introduction, p. xxxix.

227. **cunctis e partibus,** *on all sides.* Cp. the use of the preposition *a* in *a dextra, a sinistra,* etc.

229. **e fornace profunda:** it is as if Phaëthon were standing over the mouth of a furnace.

231. **eiectatam,** *thrown up.*

233. **quŏque,** *and whither.*

234. **arbitrio,** *at the will.*

235. Order: *credunt tum sanguine in corpora summa vocato populos Aethiopum nigrum colorem traxissĕ.* **credunt,** impersonal, *people believe.* **in corpora summa,** *to the surface of their bodies.* **Aethiopum,** genitive plural. **traxisse,** *derived.*

237. **Libye,** collateral form of *Libya.*

238. **passis comis,** *with dishevelled hair.*——**quaerit,** *misses.*

241. Order: *nec flumina, sortita ripas loco distantes, manent tuta.* **sortita,** as if the different rivers had drawn lots for banks. **loco distantes,** *widely separated*; **loco,** lit., *in respect of space,* ablative of specification [W. 396; AG. 418; GL. 397; H. 480; B. 226; HB. 441]. Cp. *Met.* II, 31, *loco medius.*

243. **senex:** river-gods are regularly depicted as old.

244. **Phegiaco Erymantho,** hiatus. See Introduction, p. xxxviii.

245. **arsurus iterum,** i. e. during the Trojan war when it was set on fire by Vulcan in order to check Achilles. The story is told in Homer, Iliad, xxi, 342 ff.——**flavus,** *yellow, muddy.*——**quique Maeandrus** = *et Maeandrus qui.*——**recurvatis in undis:** the windings of the Maeander (a river in Asia Minor) were proverbial.

247. **Taenariūs Eurotas:** for the lengthening of the final syllable, see Introduction, p. xxxviii.

251. **quodque aurum** = *et aurum quod*: there are many allusions in Latin authors to the gold found in the sands of the Tagus.

252. Order: *et flumineae volucres quae,* etc.

254. **in extremum orbem,** *to the ends of the world.*

255. **caput, quod adhuc latet:** the source of the Nile was unknown to the ancients.

256. **valles,** in apposition to *ostia.*

257. **Ismarios,** *Thracian,* from Mt. Ismarus in Thrace. The plural is used just as if the form of expression were *Hebrum et Strymona* instead of *Hebrum cum Strymone.*

259. **cuique . . . Thybrin,** *and Tiber, to whom control of the world was promised.* The poet refers to the subsequent rise of the Roman Empire.

260. **dissilit,** *bursts asunder.*

261. **infernum cum coniuge regem,** Pluto and Proserpina, king and queen of the lower world.

263. **modo,** *just now.*——**quosque montes** = *et montes quos.*

265. Order: *nec curvi delphines super aequora in consuetas auras se tollere audent.* **curvi,** *wheeling.*

267. summo resupina profundo, *supine on the surface of the deep.*

268. Order: *fama est ipsum quoque Nerea,* etc. **fama est,** *the story goes.*

269. et natas, *and their daughters,* the Nereids, fifty in number.——**tepidis:** even the grottoes at the bottom of the sea were warm.

270. aquis, ablative of separation [W. 376; AG. 402; GL. 390; H. 464; B. 229; HB. 408].

271. exserere, *to thrust forth.*

272. ut erat circumdata ponto, *surrounded by the sea as she was.*

273. contractos, grammatically with *fontes* only, but logically with *aquas* also.

274. qui . . . matris: the dried-up springs are depicted as having hidden themselves in the bosom of mother earth. **opacae,** transferred epithet.

275. sustulit, *lifted up.*——**collo tenus arida,** *with parched throat.* **tenus,** lit., *as far as,* a preposition used with genitive or ablative and regularly following its case.

276. opposuit manum fronti, *put her hand before her face,* to shield it from the heat of the sun.

277f. paulum . . . fuit, *settled down a little, and was lower than her wont.*

279. si placet hoc: understand *tibi.*——Construe *O summe deum* (genitive plural).

280. liceat, *grant,* lit., *let it be allowed.*——**perituraе viribus ignis,** *if I am to perish by the might of fire,* lit. (*to me*) *about to perish,* etc. The participle here is equivalent to a *si* clause.

281. auctore, *by thinking who its author was,* lit., *by its author.*

282. vix . . . resolvo, *even these words I can hardly utter,* lit., *relax my throat for.*

283. vapor, *heat.*

284. Construe *tantum favillae* (genitive singular).

285. hosne . . . refers, *is this the reward that thou dost render me, this the guerdon of my fruitfulness and faithful service?*

286. quod . . . fero, *in that I bear,* substantive clause explaining *officium.* Cp. *quod ministro,* vv. 289, 290.

287. exerceor, *I am worked.*

290. fac me, *assume that I.*

291. frater, *thy brother,* i. e. Neptune.——**illi . . . aequora,** *the sea assigned by lot to him.* The universe was divided by lot. Jupiter drew the heavens, Neptune the sea, Pluto the infernal regions.

293. nec fratris nec mea gratia, *regard neither for thy brother nor*

for me. **fratris,** objective genitive. **mea:** the possessive is frequently used instead of the genitive of the personal pronoun.

294. caeli miserere tui, *pity thy own heaven. Misereri* is followed by the genitive [AG. 354; GL. 377; H. 457; B. 209, 2; HB. 352, 2].

295. vitiaverit, future perfect indicative.

297. axem, *the sphere (of heaven).* See note on *Met.* I, 255.

300. rerum summae, *the universe,* lit., *the sum of things.* For the dative with *consulere,* see note on *Met.* II, 141.

302f. suumque . . . se, *withdrew within herself.*

304. testatus, *calling to witness.*——**ipsum,** Phoebus.

305. nisi opem ferat, i. e. Jupiter.——**interitura (esse).**

306. arduus, *up the steep.* The epithet is transferred from *arcem* to *pater.*

307. latis nubes inducere terris, *to cover the wide world with clouds,* lit., *to draw clouds over.* **terris,** dative [W. 332; AG. 370; GL. 347; H. 429; B. 187, III; HB. 376].

308. vibrata, *brandished.*

309. Order: *sed tunc neque habuit nubes quas posset . . . nec imbres quos.* **posset, dimitteret,** subjunctives in characterizing clauses of fact after negative antecedents.

311. dextra libratum ab aure, *at right ear poised.*

312. aurigam, *the charioteer,* i. e. Phaëthon.——**pariter . . . expulit,** *alike from life and car expelled him,* zeugma [W. 740; AG. 640; GL. 690; H. 751, 2, N; B. 374, 2, a; HB. 631, 7]. **rotis,** a part for the whole.

314. consternantur, *are stampeded.*——**saltu in contraria facto,** *leaping in opposite directions.*

315. iugo, *from the yoke,* dative with *eripere* [W. 337; AG. 381; GL. 345, R, 1; H. 427; B. 188, 2, d; HB. 371].

316. temone revulsus, *wrenched from the pole.*

319. rutilos . . . capillos, *the flame playing havoc with his hair ablaze.* **rutilos** is used proleptically [W. 740; H. 493; B. 374, 5; HB. 631, 11].

320. longo tractu, *in a long train (of fire).*

321f. ut . . . videri, *as sometimes from a cloudless sky a star may seem to fall, though fall it does not.* **cecidit, potuit:** in describing frequently occurring phenomena or customary actions the poets sometimes use the perfect instead of the present.

323f. quem, Phaëthon.——**diverso orbe,** *in the opposite part of the world.*——**maximus Eridamus,** *mighty Eridanus,* i. e. the god of the Eridanus, a mythical river, sometimes identified with the Po.

325. trifida fumantia flamma, *still smoking from the forked flame.*

328. **magnis . . . ausis:** special emphasis is given to *magnis* by its position: *yet 'twas a great attempt he failed in.*

329. **nam** introduces a clause explaining why Phaëthon's sisters had tended the body instead of his father.——**obductos,** *veiled.*

331. **isse,** *passed.*

335. **laniata sinûs,** *with robe rent,* accusative of the part affected (Greek accusative). By **sinûs** are meant the folds of the robe over her bosom.

338. **incubuit loco,** *sank down upon the spot.*

341. **munera,** in apposition to *lacrimas.* As a rule appositives follow.——**caesae pectora palmis,** *beating their breasts with their hands.* For the syntax of **pectora** cp. *sinûs* in v. 335.

342. Order: *Phaëthonta, miseras querellas non auditurum, nocte dieque vocant.*

343. **adsternuntur sepulcro,** *fling themselves down upon the tomb.*

344. **luna . . . orbem:** four months had passed.

346. **e quîs,** *one of whom,* old form of ablative = *quibus.* The names **Phaëthusa** (φαέθουσα, *beaming*), **Lampetie** (λαμπετίη, *lustrous*), and **Aigle** (αἴγλη, *radiance*), have a special appropriateness as applied to the daughters of the sun.

347. **maxima (natu),** *the eldest.*——**cum . . . procumbere,** *while trying to sink upon the earth, cum* clause of circumstances or situation [W. 536; AG. 546; GL. 585; H. 600, II; B. 288, 1; HB. 524].

351f. **haec . . . illa,** *one . . . another.*

352. **sua bracchia fieri,** accusative and infinitive after *dolet.*

356. **faciat,** subjunctive in a question of deliberation or doubt [W. 493; AG. 444; GL. 265; H. 559, 4; B. 277; HB. 503].——**quo,** *whither.*——**trahat, eat, iungat,** subjunctives by attraction.

363. **cortex . . . venit,** *the bark closed over their last words.*

364. **inde,** from the bark.——Order: *electra, stillata de novis ramis, rigescunt sole.* **electra,** *amber,* which is a fossilized resin.

366. **nuribus,** *ladies.*——**gestanda,** *to be worn,* as an ornament.

EUROPA

MET. II. 833f. Order: *ubi Atlantiades has poenas verborum mentisque profanae cepit.* **ubi,** *when.* **Atlantiades,** i. e. Mercury, grandson of Atlas by Maia. The form is a patronymic [W. 264, 4; AG. 244; GL. 182, 11; H. 342; B, 148, 6; HB. 207, 3]. *Capere poenas,* like *sumere poenas,* means *to exact a penalty, to punish.* Contrast *dare poenas: to pay the penalty, to be punished.*——**dictas . . . terras,** *the land named for Pallas.*

835. **ingreditur . . . pennis,** *plying his wings, soars to the upper air.* **ingreditur,** lit., *enters.*

836. **sevocat,** *calls aside.* Note the force of *se* in composition. Cp. *seponere: to lay aside; seducere: to lead aside.*——**causam amoris,** *the reason, love,* genitive of exact definition [W. 348; AG. 343, d; GL. 361; H. 440, 4; B. 202; HB. 341].

838. **pelle moram,** *away with delay.*——**celer:** in English we should use an adverb.

839f. **quaeque . . . suspicit,** *and the land which on the left looks up at thy mother,* i. e. Maia, one of the Pleiades. **a parte sinistra,** Jupiter's left. He is represented as looking south from Olympus.

841. **hanc (tellurem).——quodque armentum** = *et armentum quod.* Cp. *quaeque tellus* in v. 839.

843. **iamdudum,** *long since.* Mercury acts so quickly that the fulfilment of Jupiter's wishes speedily becomes a thing of the past.

845. **virginibus Tyriis,** dative of agent with perfect participle passive [W. 339; AG. 375; GL. 215; H. 431; B. 189; HB. 373].

846. **conveniunt,** *harmonize.*

848f. These two lines are intended to emphasize the contrast between Jupiter's position and his action.

850. **induitur faciem,** *assumes the form.* For the accusative, see note on *Met.* I, 270.

852. **quippe,** *for indeed,* introducing a clause that explains *formosus.*

853. **aquaticus Auster,** *rainy Auster,* the south wind.

854. **colla toris exstant,** *the muscles on his neck stand out,* lit., *his neck stands out with.* **colla,** poetical plural.——**armis,** *on his shoulders.*

855. **quae contendere posses,** *such as you could assert.*——**facta (esse).**

856. **purā gemmā,** ablative with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

857. **nullae in fronte minae (sunt),** *his forehead shows no threatening horns,* lit., *threats.*

858f. **Agenore,** ablative of source with *nata.* Sometimes *ex* and *de* are used, and occasionally, of remote ancestors, *ab* [W. 378; AG. 403, a; GL. 395; H. 469; B. 215; HB. 413].——**miratur quod tam formosus (sit),** *marvels at his beauty.*——**minetur,** the subjunctive because the poet is expressing not his own, but the princess's thoughts. *Mirari* may be followed either by a substantive *quod* clause as here, or the accusative and infinitive.

860. **quamvis mitem,** *gentle though he was.*

866. **modo . . . modo,** *now . . . now.* Cp. *Met.* II, 206.

867. **plaudenda,** *to be patted.*

868. **impedienda,** *to be wreathed.*

869. **nescia quem premeret,** *not knowing whom she burdened.*

871. **falsa pedum vestigia,** *sham tracks,* because they were not really those of a bull.

873. **praedam,** *his prey.*

874. **respicit,** *looks back at.*

875. **tremulae . . . vestes,** *her fluttering robes swell in the breeze.*

CADMUS

MET. III. 1. **posita** = *deposita.*

2. **se confessus erat,** *had revealed himself,* i. e. as Jupiter.——**Dictaea,** *Dictaean,* i. e. Cretan. Dicte was a mountain in Crete.

3. **pater,** Europa's father Agenor.——**ignarus,** not knowing the real situation.

4. **si non invenerit,** *should not find her.* The perfect subjunctive is used instead of the present to emphasize the completion of the act.

5. **exsilium,** in apposition to *poenam.*——**pius,** insomuch as he showed deep concern for his daughter.——**sceleratus,** because he was attempting, although unconsciously, to call Jupiter to account.

6. **deprendere,** *detect.*

8. **Agenorides,** *Agenor's son,* i. e. Cadmus.——**Phoebi oracula,** at Delphi in Phocis.

9. **quae sit tellus habitanda (sibi),** *what land he should settle in.*

10. **solis,** *lonely.*

11. **inmunis,** *without experience of.*

12f. **hac (bove) duce,** *with her as guide.*——Order: *fac (ut in) herba, qua requieverit, moenia condas.*——**requieverit,** subjunctive by attraction [W. 620; AG. 593; GL. 629; H. 652; B. 324; HB. 539].——**vocato,** *thou shalt call.* The future imperative is more formal than the present.

14. **vix bene:** see note on *Met.* II, 47.

17. **presso gressu,** *with slow step,* lit., *checked.*

19. **Cephisi:** see note on *Met.* I, 369.——**evaserat,** *had left behind,* lit., *had gone out of, passed beyond.* In classical prose this verb is used with *ex* and the ablative or the ablative alone.——**Panopes,** genitive of *Panope,* a town in the south of Phocis.

20. Order: *frontem, altis cornibus speciosam, ad caelum tollens.*

22. **terga,** poetical plural.

24f. **agit grates:** see note on *Met.* II, 152.——**oscula figit,** *impresses kisses.*

26. **sacra Iovi facturus erat,** *he was about to make sacrifice to Jupiter.*

27. **e vivis . . . undas,** *water to be drawn from running streams.*

This was a necessary qualification of the water used in sprinkling the body before sacrifice.

30. **humilem . . . arcum,** *a low arch formed of stones,* lit., *with joinings of stones.*

32. **Martius anguis:** he was a son of Mars.——**cristis et auro** = *cristis aureis,* hendiadys [W. 740; AG. 640; GL. 698; H. 751, 3, N. 1; B. 374, 4; HB. 631, 5].

35. Construe *quem lucum.*——**Tyria de gente profecti,** *the descendants of the Tyrian race,* lit., *those who had come forth from.* For the use of *de,* see note on *Met.* II, 858.

36. **infausto,** *unpropitious,* i. e. to the dragon.

38. **misit,** *emitted.*

41f. **ille . . . arcus,** *in rounded folds it twists its scaly coils, and with a spring curves itself into huge bows.* **sinuatur:** the passive is used reflexively.

43. **media plus parte erectus,** *more than half erect.*

44. **tanto corpore,** ablative of quality [W. 394; AG. 415; GL. 400; H. 473, 2; B. 224; HB. 443].

45. **si totum spectes,** *if you should see it fully extended,* i. e. not coiled up as it actually is.——**geminae . . . Arctos,** (*the one*) *which lies between the two Bears,* referring to the constellation Dragon, which is situated between the Great and the Little Bear.

46. **nec mora (est).**——Order: (*ille*) *occupat Phoenicas.* Tyre from which Cadmus and his followers came (cp. v. 35) was in Phoenicia.——**illi,** *against him.*

47. **utrumque,** *both,* i. e. the making ready of their weapons, and the preparations for flight.

48f. **hos . . . illos . . . hos,** *some . . . others . . . others.* Note the chiastic order.

49. **adflati . . . veneni,** *with the deadly injection of his poisonous breath,* lit., *of the poison breathed* (*upon them*).

50. **altissimus,** *at its greatest height,* that is at noon.

51. Order: *natus Agenore miratur quae mora sociis sit.* Cp. *Agenore nata, Met.* II, 858.

52. **leoni,** with *derepta.* Verbs of *taking away* are used with the dative of the person or thing deprived [W. 337; AG. 381; GL. 345, R, 1; H. 427; B. 188, 2, d; HB. 371].

53. **telum (erat).**

56. **supra,** adverb.——**spatiosi corporis,** genitive of quality [W. 354; AG. 345; GL. 365; H. 440, 3; B. 203; HB. 355].

58. **fidissima pectora,** *hearts loyal and true.*

59. **molarem,** *a boulder,* lit., *mill-stone.*

60. **magnum magno**, placed in juxtaposition for the sake of emphasis.

61. **illĭus inpulsu**, *by the shock of it*. Note the quantity of the penult in *illĭus*.

62. **mota forent**, *would have been shaken*.

63. **loricae . . . defensus**, *defended by his scales as if by a coat of mail*. **modo**, literally *in the manner of*.

64. **validos ictus**, *the mighty blow*, poetical plural.

66f. **quod . . . constitit**, *which, fixed in the middle of the curve of his supple spine, stuck fast*.

67. **totum**, *with its full length*. The javelin consisted of two parts: *hastile, a shaft of wood*, and *ferrum, an iron head*.

68. **dolore**, *by the pain*. Note that *dolor* is used both of physical and of mental suffering.——**terga**, poetical plural.

70. **id**: when the object of principal sentence and subordinate clause is the same, it is regularly placed before both.——**in omnem partem**, *in every direction*.

71. **tergo**, dative.

72. **accessit**, *was added to*.

74. **rasa squamis**, *scraped by the scales*.

75f. Order: *niger halitus, qui*, etc.

76. **Stygio**, *Stygian, horrible*. See note on *Met.* II, 46.——**vitiatas**, used proleptically.

77. **ipse**, the dragon.——**modo . . . interdum . . . nunc**. Cp. *Met.* II, 189.——**ipse . . . cingitur**, *is wound in a huge spiral coil*, lit., *in spirals making a huge coil*.

78. **longa trabe rectior**, *more upright than a long beam*.

79. **impete**, ablative of *impes*, which is found only in this case and in the genitive (*impetis*).

80. **fertur**, *rushes on*.

81. **spolio leonis**, *the lion's skin*.

83. **cuspide praetenta**, *with outstretched spear*.——**ille**, the dragon.

87. **se retrahebat**, *kept withdrawing*.

88f. **plagamque . . . arcebat**, *and by retreating prevented the blow from settling*. In classical prose the separative ablative would have been used instead of the infinitive.

89. **longius ire**, *to go further in*.

90. **coniectum in guttura**, *thrust into his throat*.

91. **pressit**, *drove home*.

92. **fixa . . . cervix**: the spear passed through the dragon's neck into the trunk of the tree behind.

93. **curvata**: the point at which the dragon was pinned to the tree

must have been a considerable distance up the trunk. This accounts also for the reference in *ima caudae*.

95. **spatium,** *the extent.*——**victor victi:** the juxtaposition of these two words from the same root is for the sake of emphasis.

96. **neque erat promptum . . . sed,** *and although it was not easy . . . yet.*

98. **et tu . . . serpens,** *thou too shalt be seen a serpent.* In *Met.* IV, 563ff. Ovid tells how Cadmus was transformed by Mars into a serpent. The voice heard is that of Mars, the father of the dragon.

102. **motae supponere terrae,** *to break ground and to plant,* lit., *to place under the broken ground,* dative with *supponere* [W. 332; AG. 370; GL. 347; H. 429; B. 187, III; HB. 376].

103. **populi incrementa futuri,** *the seed of a race to be.*

104. **presso,** *deep-pressed.*

105. **humi,** *on the ground,* locative [W. 403; AG. 427, 3; GL. 411; H. 484; B. 232; HB. 449].

106. **fide maius,** *a thing passing belief,* lit., *greater than.* **maius,** nominative in apposition to the following lines. When a word is in apposition to a whole sentence it is put in the nominative if the verb of the sentence is passive or neuter, in the accusative if the verb is transitive.

107. **acies hastae,** *the point of a spear.* This shows the original meaning of *acies.* It was from the front of an army being conceived of as *a sharp edge* that *acies* came to mean *line of battle.*

108. **tegmina capitum,** *helmets.*

111f. **ubi,** *when.*——**tolluntur,** etc.: in Roman theaters the curtain, instead of dropping as with us, was rolled up from a depression in the front of the stage. It was, accordingly, the heads of the figures woven or painted on it that the spectators saw first. Ovid had this in mind when he wrote these lines.

112. **signa,** *figures.*

113. **cetera,** like **vultus** (v. 112), accusative after *ostendere.*——**placido tenore,** *steadily.*——**educta,** *drawn up.*

114. **imo in margine,** *on the lowest edge,* i. e. of the curtain.

116. Order: *unus de populo.*

117. **nec te insere,** *nor thrust thyself.* **nec** continues **ne** (v. 116), the regular negative with imperatives.

121. **modo quas acceperat,** *which he had just received.*

122. **exemplo pari,** *in like manner.*——**suo Marte,** *in battle with one another.* **Mars,** the god of battle, is frequently used by metonymy for the struggle itself.

123. **subiti,** on account of the suddenness with which they had sprung from the earth. Cp. *Met.* I, 315 *subitarum aquarum.*

124. **spatium,** *span.*

125. **plangebat,** *was writhing on,* properly *beating.*

126. **quinque superstitibus,** ablative absolute [W. 397, 398; AG. 419; GL. 409, 410; H. 489; B. 227; HB. 421].

127. **is,** Echion.——**Tritonidis,** *of the Tritonian goddess,* Pallas (cp. v. 102), who was, according to one account, born on Lake Tritonis in Libya near the Mediterranean coast.

129. **hos,** the five survivors.——**operis comites,** used predicatively. ——**Sidonius hospes,** i. e. Cadmus. Tyre, his native place, was originally a colony of Sidon.

130. **urbem,** Thebes.

132. **soceri Marsque Venusque:** Cadmus married their daughter Harmonia.

133. **genus,** *offspring.*

134. **pignera cara,** *dear pledges,* in apposition to *nepotes.* Children, grandchildren, and sometimes parents, are spoken of as *pignera.* It has been suggested that this is due to the fact that it was generally the nearest of kin who were demanded as hostages.

135. **iam iuvenes,** *now grown up.*

136. **homini,** dative of agent with the gerundive [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373]. Order: *nemo ante obitum supremaque funera beatus dici debet.* The meaning is that some disaster may occur even during the last days to prevent the life as a whole being described as happy. Ovid is thinking of the remark made by Solon to Croesus (Herodotus 1, 32).

ACTAEON

MET. III. 138. Construe *prima causa.*——**nepos,** Actaeon.

139. **alienaque . . . addita,** *and the unfamiliar horns upon his brows.* **aliena,** because he was a man.

140. **sanguine erili,** *with thy master's blood.*

141. **in illo,** *in his case.*

142. **non scelus,** *not crime.* Fortune was to blame, not he himself. ——**invenies:** note that although *quaeras* (v. 141) is used in the condition, the conclusion does not show *invenias,* the corresponding form in the second class of conditional sentences. We find, instead, the more vivid future indicative. This is an example of the so-called mixed conditional sentence [W. 556; AG. 516, note; H. 577, 3; B. 303, b].

144. **contraxerat,** *had shortened.*

145. **ex aequo,** *equally.*——**meta utraque,** *from each goal,* i. e. from the East and the West.

146f. Order: *cum iuvenis Hyantius participes operum, per devia lustra vagantes, placido ore compellat.*——**iuvenis Hyantius,** *the young Boeotian,* i. e. Actaeon. The old name of the inhabitants of Boeotia, in which Thebes was situated, was *Hyantes.* In the Latin *Hyantius* is the adjective.

148. **lina . . . ferarum,** *nets and spear, comrades, are dripping with the blood of wild beasts.* **lina,** *hunting-nets.*

149f. **satis** goes with the expression *fortunam habuit,* which forms one idea.——Order: *cum altera Aurora, croceis rotis invecta, lumen reducet.*

151f. **propositum opus,** *the work planned.*——**utrāque terrā.**——**Idem (spatium),** accusative of extent of space [W. 324; AG. 425; GL. 335; H. 417; B. 181; HB. 387].——**findit:** the extreme heat caused the ground to crack.

155. **acuta** refers to the sharpness of the pine-needles.

156. **Gargaphie,** in apposition to *vallis.*——**succinctae:** it was customary for those engaged in strenuous action of any kind to wear the tunic well girt up. Diana, as a huntress, is regularly depicted in this way.

157. **cuius in extremo recessu,** *in the innermost recess of which.*

159. **pumice vivo,** *with living rock,* i. e. rock in its natural state, unhewn.

160. **nativum duxerat arcum,** *had formed a natural arch.*——**nativum,** as opposed to one constructed artificially.

161. **tenui,** *shallow.*

162. **margine . . . hiatus,** *its wide basin fringed by a grassy border.* **hiatūs,** accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

165. **quo,** i. e. *in quod antrum.*

166. **arcus,** poetical plural.——**retentos,** *unbent,* from *retendo.*

167. **altera . . . pallae,** *another caught in her arms the robe that was doffed.* **pallae,** dative with *subicere* [W. 332; AG. 370; GL. 347; H. 429; B. 187, III; HB. 376].

168. **nam doctior illis:** (Crocale did not aid her sisters in these simple services), *for more skilful than they.*

169. **Ismenis,** *Ismenus's daughter.* The form is a patronymic of *Ismenus,* a river in Boeotia near Thebes.

170. **ipsa,** i. e. Crocale.——**solutis (capillis),** ablative of quality [W. 394; AG. 415; GL. 400; H. 473, 2; B. 224; HB. 443].

171. **excipiunt,** *draw.*——**Nephele** is from the Greek **νεφέλη,** *a cloud*; **Hyale** from **ὕαλος,** *crystal*; **Rhanis** from **ῥανίς,** *a rain-drop*; **Psecas** from **ψεκάς,** *a shower*; **Phiale** from **φιάλη,** *a bowl.* In translation the original names should be used.

172. **capacibus urnis,** with both *excipiunt* and *fundunt.*

173. **Titania:** Diana is so called because she was identified with Selene, the moon-goddess, who was the daughter of the Titan Hyperion. See note on *Met.* I, 395.

174. **dilata parte laborum,** *part of his toils deferred.*

175. **non certis,** *uncertain.*

177. **simul** = *simul ac, as soon as.*

178f. Order: *nymphae, sicut erant nudae, viro viso sua pectora percussere.*

179. **ululatibus:** the word imitates the sound it names. This is called onomatopoeia.

182. **collo . . . omnes,** *towers above all by a head.* For **collo tenus,** see note on *Met.* II, 275.

183f. **qui color solet . . . is fuit,** *that color which is wont . . . was.* Notice the characteristic Latin order: *what color is wont . . . that was.* **solet:** the final syllable is lengthened in scansion. See Introduction, p. xxxviii. Note also the scansion of **purpureae aurorae:** the fifth foot is a spondee and shows hiatus. See Introduction, p. xxxviii.

186f. **quae quamquam,** etc.: for the position of **quae,** see note on *Met.* I, 324.——**in latus obliquum,** *sideways,* stronger than *in latus* or *in obliquum,* both of which are used.

188. **ut . . . sic,** *although . . . yet.*

192. **tibi,** dative of agent with *visam* [W. 339; AG. 375; GL. 215; H. 431; B. 189; HB. 373].——**narres licet:** in classical prose we should have *licet (ut) narres.*

194. **vivacis,** *long-lived.* Stags were supposed to live through thirty-six generations of men.

195. **dat spatium collo,** *lengthens his neck.*——**summas aures,** *the tips of his ears.*

196f. **cum . . . cruribus,** *changes his hands into feet, his arms into long legs.* The ablative without *cum* is more frequent with *mutare.*

198. **pavor,** the proverbial timidity of deer.——**Autonoeïus:** Autonoe, daughter of Cadmus, was Actaeon's mother.

199. His speed was the first indication of his transformation.

202. **vox illa fuit,** *that was his (only) voice.*

203. **non sua,** *not his own.*——**tantum,** *only.*

204f. **faciat repetat, lateat,** subjunctive in questions of deliberation or doubt [W. 493; AG. 444; GL. 265; H. 559, 4; B. 277; HB. 503]. Cp. *Met.* II, 356.

205. **hoc** refers to the first alternative, **illud** to the second. The converse is the regular usage.

206ff. **canes,** i. e. his own hunting dogs. Their names are Latin-

ized forms of Greek words and are intended to be descriptive. **Melampus** is from *μελάμπους, black-footed*; **Ichnobates,** *ἰχνοβάτης, trail-following*; **Pamphagus,** *παμφάγος, voracious*; **Dorceus,** from *δόρξ, gazelle*, probably with reference to its bright eyes; **Oribasus,** from *ὀρειβάτης, mountain-ranging*; **Nebrophonus,** *νεβροφόνος, fawn-killing*; **Laelaps,** *λαῖλαψ, hurricane*; **Theron,** from *θηράω, hunt*; **Pterelas** from *πτερέλαος, winged*, with allusion to his speed; **Agre,** *ἄγρη, hunt*; **Hylaeus,** *ὑλαῖος, sylvan*; **Nape,** *νάπη, glen*; **Poimenis,** a feminine from *ποιμήν, shepherd*; **Harpyia,** from *ἁρπάζω, seize*; **Ladon,** from *λάζομαι* (*λαμβάνω*) *take hold of*; **Dromas,** *δρομάς, runner*; **Canache,** *καναχή, gnashing*; **Sticte,** *στικτή, spot*; **Tigris,** *τίγρις, tigress*; **Alce,** *ἀλκή, might*; **Leucon,** *λευκόω, be white*; **Asbolus,** *ἄσβολος, soot*; **Lacon,** *Λάκων, Spartan*; **Aello,** *ἀελλώ, whirlwind*; **Thous,** *θοός, swift*; **Cyprius,** *Κύπριος, Cyprian*, i. e. bred in Cyprus, an island off the coast of Asia Minor; **Lycisce,** a feminine diminutive from *λύκος, wolf*; **Harpalos,** from *ἁρπάζω, seize*; **Melaneus,** from *μελάνω, be black*; **Lachne,** *λάχνη, hair*; **Labros,** *λάβρος fury*; **Argiodus,** *ἀργιόδους, white-toothed*; **Hylactor,** *ὑλάκτωρ, barker*; **Melanchaetes,** *μελαγχαίτης, black-haired*; **Theridamas,** from *θηρίον, wild beast*, and *δαμάω, subdue*; **Oresitrophus,** *ὀρεσίτροφος, mountain-bred*. In translation the original names should be used.

208. Gnosius, *Gnosian*, i. e. *Cretan*. Gnossus was the ancient capital of Crete.

216. substricta gerens ilia, *with slender flanks*.——**Sicyonius,** *Sicyonian*, i. e. from Sicyon in the Peloponnesus.

219. praevalidus, *very powerful*. Note the intensive force of *prae*. Cp. *praeclarus, very famous, praealtus, very high*.

221. nigram frontem, accusative of part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].—— **albo,** substantive.

222. corpore, ablative of specification [W. 396; AG. 418; GL. 397; H. 480; B. 226; HB. 441].

223. Dictaeo, *Cretan*. See note on *Met.* III, 2.

225. quosque = *et* (*alios*) *quos*.——**mora est,** *would cause delay*. Notice that the Romans say *est*. Cp. the expression *longum est*, which we must translate *would be tedious*.

227. quaque = *et qua* (*parte*).

229. clamare is the subject of *libebat*.

234. tardius . . . via est, *they had come out later, but by a shortcut across the mountain had covered the course first*, more literally, *the course was covered first*.

237ff. Order: *habetque sonum, quem, etsi non* (*est sonus*) *hominis, cervus tamen edere non possit*.

239. **nota**: he had often hunted there.

240. **genibus pronis**, *down on his knees.*

241. **tamquam sua bracchia**: suppliants always stretched out their arms.

242. **at**, *moreover.*——**comites**, his comrades, who had now caught up with the dogs.——**rapidum agmen**, *the fierce pack.*

246. **nec capere . . . praedae**, *and that by reason of his tardiness he is missing the spectacle of the prey before them.*

247. **vellet**, *he would have wished.*

249. **rostris**, *jaws.*

NARCISSUS AND ECHO

MET. III, 359. **adhuc**, *up to this time.*——**non vox erat**, *was not a voice only*, as now.

361. Order: *ut de multis verba novissima reddere posset.*

362. **hoc fecerat Iuno**, i. e. limited her powers of speech in this way. ——**quae**, Iuno.

364. **illa**, Echo.——**prudens**, *cunningly*, lit., *cunning.* See note on *celer Met.* II, 838.——**sensit**, i. e. realized that she had been duped.

368. **reque**, *and actually.* *Re* and *re ipsa* are frequently used in contrast to *nomine, nominally.*——**haec**, Echo.——**in fine loquendi**, *at the close of one's speech.*

369. **ingeminat**, *repeats.*

372. **quŏque magis sequitur**, *and the more she follows.*

373. Order: *non aliter quam cum vivacia sulphura, summis taedis circumlita, admotas flammas rapiunt.*

375. **blandis dictis**, *with alluring words.*

376. **natura**, *her nature.*

377. **nec sinit (ut) incipiat**, *nor lets her begin.*

378. **ad quos sua verba remittat**, *to which she shall send back their own words.*

379. **seductus**, *separated.* For the force of *se* in composition see note on *Met.* II, 836.

380. **ecquis adest?** He was calling to his comrades.

381. **aciem dimittit**, *directs his keen glance.* The original force of *acies* was *a sharp edge* or *point* from which was developed the meaning *keenness of vision.*

385. **alternae imagine vocis**, *by the answering echo.* Both *imago vocis* and *imago* alone are used with the meaning of *echo.* In **alternae** we have the idea of responsion. Cp. *alterni sermones, dialogue*; *alterna carmina, responsive song.*

387. **responsura,** *ready to answer.*

388. **verbis favet suis,** *finds pleasure in her own words.* **verbis,** dative with *faveo* [W. 330; AG. 367; GL. 346; H. 426; B. 187, II; HB. 362].

390. **conplexibus,** *from embraces,* dative with *aufero* [W. 337; AG. 381; GL. 345, R, 1; H. 427; B. 188, 2 d; HB. 371].

391. **ante . . . nostri,** *may I die rather than that thou have power over me.* **emoriar,** optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511]. **sit,** subjunctive by attraction [W. 620; AG. 593; GL. 629; H. 652; B. 324; HB. 539].

394. **ex illo (tempore).**

397. **adducit,** *wrinkles,* more literally, *draws up.*——**sucus,** *vigor.*

399. **osca . . . figuram,** *the story is that the bones took the form of a stone.* See note on *Met.* I, 412.

PYRAMUS AND THISBE

MET. IV. 56. Order: *praelata puellis, quas Oriens habuit.*

57f. **tenuere,** *dwelt in.*——**ubi dicitur Semiramis,** *where Semiramis is said.*——**altam urbem,** Babylon, on the Euphrates.——**coctilibus muris,** the famous walls of Babylon made of burned brick.——**Semiramis,** one of the mythical founders of the Assyrian Empire. She was the wife of Ninus.

59. **primos gradus,** i. e. of love.

60. **taedae . . . coissent,** *they would have been united in lawful wedlock.*——**taedae:** the procession from the bride's father's house to her new home regularly took place in the evening by torchlight, and from this custom the torch (*taeda*) came to be regarded as symbolic of matrimony.

61. **quod,** in apposition to the next line.

62. **ex aequo,** *to an equal degree.*——**captis mentibus,** ablative absolute.

63. **conscius omnis abest,** *no confidant have they.*

64. **quŏque magis,** *and the more,* lit., *and by what the more,* ablative of measure of difference [W. 393; AG. 414; GL. 403; H. 479; B. 223, HB. 424]. A fuller form of expression would show a corresponding *eo* with the second *magis.*

65. Order: *paries utrique domui communis fissus erat.*——**quam . . . fieret,** *which it had gotten long ago, when it was being made.* *Ducere rimam* means *to crack.* Cp. *Met.* II, 211, *agere rimas.*

67. **vitium,** *flaw.*

68. **sentit,** *perceives.*——**amantes,** vocative. The poet addresses the lovers.

69. **vocis iter,** *a passage for the voice.*

71. **hinc . . . illinc,** *on this side . . . on that.*

72. **in vices,** *mutually.*

73. **invidĕ.**

76. **nec sumus ingrati,** *and yet we are not ungrateful.*

77. **quod . . . aures,** *that access to loving ears has been granted to our words.*

78. **diversa sede,** *from their places on either side*

79. **sub noctem,** *at nightfall.* Cp. *sub lucem, at dawn.*

81. **postera aurora,** *the morrow's dawn.*——**nocturnos ignes,** i. e. the stars.

84. **statuunt ut temptent,** *they decide to try. Statuo* is generally followed by an infinitive when the subject of both verbs is the same.

85ff. **temptent, relinquant, conveniant** and **lateant** are all volitive subjunctives depending on *statuunt.*——**exierint** is subjunctive by attraction [W. 620; AG. 593; GL. 629; H. 652; B. 324; HB. 539].

87. **neve . . . arvo,** *and lest in passing over the wide fields they surely go astray.* **(sibi) spatiantibus,** dative of agent after the gerundive.

90. **ardua morus,** *a lofty mulberry tree,* in apposition to *arbor.*

91. **pacta placent,** *the arrangements are agreed upon.*——**tarde:** so it seemed to the expectant lovers.

92. **praecipitatur aquis,** *sinks in the waves,* i. e. the sun sets in the sea. Notice the chiasmus **praecipitatur aquis, aquis . . . surgit.**

93. **versato cardine,** *opening the gate,* lit., *the hinge having been turned.*

94. **suos,** *her people.*

95. **dicta,** *appointed.*

96f. **venit . . . rictus,** *lo, there came a lioness, her foam-flecked jaws smeared with fresh gore!* **Rictus,** accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389]. **caedes,** properly slaughter, but sometimes as here applied to the blood itself. **Oblĭta,** from *oblino.*

98. **depositura,** *to slake.* The participle in *-urus* here expresses purpose.

99. **quam:** the antecedent is *leaena.*——**ad lunae radios,** *by the moon's rays.*

100. **fŭgit,** perfect.

101. **fŭgit:** the present tense is used with *dum* even when the verb of the principal sentence is in the past (as *reliquit* in this case), if the action of the latter is represented as taking place within the time of the

former [W. 447, 1; AG. 556; GL. 570; H. 533, 4; B. 293, 1; HB. 559]. Construe *tergo lapsa*.

102. **compescuit:** the perfect is regularly used with *ut, when,* even where the pluperfect might be expected.

103. **redit:** see note on **fŭgit** (v. 101).——**ipsa,** Thisbe.

105ff. Order: *Pyramus serius egressus vidit,* etc.——**vestigia certa,** *unmistakable tracks.*

108. **repperit:** for the tense, cp. **compescuit** in v. 102.——**una duos:** notice the juxtaposition of the numerals for the sake of emphasis and contrast.

109. **illa,** Thisbe.

110. The expression **nostra anima** balances **illa.** It is used instead of *ego* for the purpose of gaining variety.——**miseranda,** *poor girl.*

111. Order: (*ego*) *qui iussi* (*ut*) *in loca plena metus nocte venires.*—— After *iubere* we usually find the accusative and infinitive, after *imperare,* on the other hand, generally the subjunctive. The converse, however, sometimes occurs in both cases.

112. **prior:** in English an adverb would be used.——**divellite,** *tear to pieces.* Notice the force of *di-* in composition, *in different directions, apart, in pieces.* Cp. *divertere, to turn in a different direction, divert; divulgare, to spread in different directions, make common, divulge.*

115. **sed . . . necem,** *but 'tis a coward's part to* (*merely*) *wish for death,* i. e. not take steps to bring it about.

116. Construe *secum fert.*

117. **ut dedit:** see note on **compescuit** (v. 102).——**notae,** i. e. *vesti.*——The second **dedit** is also introduced by *ut, inquit* being the principal verb of the sentence.

118. **accipe haustus,** *drink.*

119. **quoque . . . ferrum** = *et ferrum quo.*

120. **nec . . . traxit** = *nec mora* (*fuit, sed*) *moriens e ferventi vulnere traxit.* The withdrawal of the weapon would precipitate death.

121. **resupinus,** *on his back.*——**cruor,** regularly used of blood flowing from a wound.——**emicat,** *spurts up.*

122. **non aliter quam . . . aquas,** *just as when a pipe breaks from a flaw in the lead, and through the narrow, hissing slit throws up a great stream of water.* **non aliter quam,** litotes [W. 740; AG. 326, c; GL. 700; H. 752, 8; B. 375, 1; HB. 632, 1]. **eiaculatur:** the preposition *e* or *ex* in composition frequently means *out of* vertically, and is best translated *up.* Cp. v. 121, **emicat.**

126. **faciem,** *appearance.*

128. Notice the use of **ecce** to introduce a new stage in the narrative. Cp. v. 96, *venit ecce leaena.*

129. **illa,** *she*, i. e. Thisbe.

130. Order: *gestit narrare quanta pericula vitarit*, subjunctive in indirect question.

131. **ut . . . sic,** *although . . . yet.* Cp. *Met.* I, 370.

132. **haeret,** *is in doubt.*

133. Order: *videt membra pulsare cruentum sōlum.*

135. **aequoris instar,** *like the sea.*

136. **summum,** a substantive here, *the surface.*

137. **suos amores,** *her love*, i. e. Pyramus. The plural is the usual form when it is the object of the feeling that is meant.

138. **percutit . . . lacertos,** *strikes her innocent arms with resounding blows.* **indignos:** they did not deserve such treatment. **claro,** lit., *clear sounding.*

139. **comas,** accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

140. **supplevit,** *filled.*

144. **nominat,** *calls thee by name.*

146. **visa illa,** *having gazed upon her.*

147f. **-que . . . et,** *both . . . and*, instead of the more frequent *et. . . et.*——**ense vacuum,** *without the sword.*

148. **ebur,** *the ivory scabbard.*

149. **et mihi,** *to me also.*——**in unum hoc,** *for this one thing.*

150. **hic,** i. e. *amor.*——**in vulnera,** *to strike*, lit., *for wounds.*

151. **persequar (te) exstinctum,** *I shall follow thee in death.*—— Order: *miserrima dicar causa comesque tui leti.*

153. Construe *morte solā.*——**nec morte,** *not even by death.*

154. **hoc . . . rogati,** *yet let me ask this in the name of both*, lit., *be ye asked this.* **hoc,** accusative after the passive of a verb of asking [W. 318; AG. 396, b, n.; GL. 339; H. 411; B. 178; HB. 393].

155. **o multum . . . parentes,** *O most unhappy fathers, mine and his.* Notice the coordination of the possessive and the genitive.

156. Order: *ut non invideatis (eos), quos certus amor, quos hora novissima iunxit, conponi eodem tumulo.* The whole explains *hoc*, v. 154. **non** goes closely with *invideatis;* otherwise *nē*, the regular negative in requests of this kind, would have been used. Translate *that you grant willingly*, lit., *do not grudge.*

158. Order: *at arbor quae*, etc.

160. **tene,** *retain.*

161. **monimenta,** *reminders*, in apposition to *pullos* and *fetus.*

164. **tamen,** i. e. in spite of the suicide.

166. **quodque** = *et id quod.*

ATLAS AND PERSEUS

MET. IV. **631. hic,** in the West.——**ingenti corpore,** ablative of specification.——**Iapetionides,** son of Iapetus, who was one of the Titans.

632. ultima tellus: the ancients regarded the region in the neighborhood of Mt. Atlas as the western limit of the earth.

633f. qui . . . equis, *which receives the panting steeds of the sun in its waters,* lit., *which places its waters under.*——**axes,** *chariot.*

635. illi, dative of reference, *for whom.*

636. nulla vicinia premebant, *no neighbors hemmed in his land.* The verb is in the plural because **nulla vicinia** = *nulli vicini.*

638. ex auro ramos, *branches of gold. Ex* and the ablative express the material out of which anything is made [AG. 403, 2; GL. 396; H. 467; HB. 406, 4].

639. tangit, *affects.*

640. generis magni, *of distinguished birth.*

641. rerum (gestarum), *of things done,* i. e. *of deeds.*

642. ille, Atlas.

643. Themis Parnasia, *Themis of Parnassus.* Themis, goddess of justice and of prophecy, preceded Apollo in presiding over the Delphic oracle, which was at the foot of Mt. Parnassus.

644. tua . . . arbor, *when thy tree will be despoiled of its gold.* **quo (tempore).**

645. titulum, *fame.*

647. servanda, *to be watched.*

648. externos, *foreigners.*

649. longe tibi absit, *avail thee little,* more literally, *be far from thee.*

650. quam mentiris, *which thou dost lie about.*

652. placidio . . . dictis, *mingling strong and gentle words.*

654. parvi, *of little value.*——**gratia,** *friendship.*

656. ipse retroversus, lest he should see it.——**squalentia,** *horrible.* Her hair consisted of serpents.

657. quantus . . . Atlas: Medusa's eyes had the power of changing everything they looked upon to stone.

661f. Heaven, according to the fable, was supported by Mt. Atlas.

PERSEUS AND ANDROMEDA

MET. IV. **663. Hippotades,** i. e. Aeolus, king of the winds. He was the son of Segesta, who was a daughter of Hippotes of Troy.

664. admonitor operum, because he ushers in the day, when men must rise and work.

665. ille, Perseus.

666. parte ab utraque pedes, *both feet.*

669. Aethiopum *of the Ethiopians.* Ethiopia was a country of Africa, south of Egypt.——**Cephēa,** *of Cepheus,* king of Ethiopia and father of Andromeda.

670f. Order: *illic iniustus Ammon inmeritam Andromedam poenas maternae linguae pendere iusserat.*——**Ammon,** the name under which Jupiter was worshiped in Africa.——**maternae linguae:** Andromeda's mother, Cassiope, had boasted that her daughter's beauty surpassed that of the Nereids. As a punishment for this, Poseidon sent a sea monster to devastate the country. The oracle of Ammon promised deliverance if Andromeda should be given up to the beast, and she was accordingly chained to a rock.

672. quam, Andromeda.

673. Abantiades, Perseus, who was the great-grandson of Abas, king of Argos.——**nisi quod,** *except that.*

675. trahit inscius ignes, *unconsciously is fired by love.* This force of *trahere* comes from its meaning *to draw to itself, get.* **ignes,** *the fires (of love).*

679. sed (eis catenis) quibus, etc.

680. pande, *disclose.*——**nomen terraeque tuumque,** *thy country's name and thine own.* The possessive pronoun is frequently used as the coordinate of a genitive.

682. virum virgo: the juxtaposition is for the sake of emphasis and contrast.

684. quod potuit, in apposition to the sentence contained in the rest of the line.

685f. saepius instanti, *when he urged her again and again,* lit., *to him urging.*——**sua . . . videretur: sua** is the important word. It occurred to her that he might think that it was for some crime of her own that she was being punished.

687. maternae fiducia formae: this is an example of hypallage or transferred epithet. **maternae,** which belongs grammatically to *formae,* in sense goes with *fiducia, her mother's confidence in her (Andromeda's) beauty.*

688. et . . . omnibus, *and before she had told all.*

690. latum possidet aequor, *covers a wide stretch of sea.*

692. illa, i. e. *mater,* Cassiope, whose wild words had caused the calamity.

695. hospes, Perseus.——**manere,** *to await.*

697. peterem: the imperfect is used here and in the conclusion (v. 701, *praeferrer*) because Perseus conceives of the action as already in the past. It is not contrary to fact.——**illa,** Danaë. Her father,

Acrisius, fearing Jove, placed his daughter in a tower, but the god changed himself into a shower of gold, and in this form visited her. Perseus was their son.

699. **Gorgonis,** Medusa, whom Perseus had killed.

701f. **tantis dotibus,** *to so great endowments,* i. e. his high birth, his achievements, and his powers, as enumerated in vv. 697–700.——**et meritum,** *a service also,* meaning Andromeda's rescue.

703. **ut . . . paciscor,** *I stipulate that, if saved by my valor, she be mine.*

704. **legem,** *the condition.*

705. **super,** adverb, *besides.*——**regnum dotale,** *the kingdom as a dowry.*

706. **ecce,** used to give vividness to the picture.——Construe *praefixo rostro sulcat.*

708. **fera,** *the monster.*——**dimotis undis,** *cleaving the waves.*

709f. Construe *quantum medii caeli,* genitive of the whole (partitive genitive) [W. 357; AG. 346; GL. 369; H. 441; B. 201; HB. 346].——**torto potest plumbo transmittere,** *can send its leaden missile,* lit., *can pass through with.*

711. **pedibus tellure repulsa,** *spurning the earth with his feet.*

712. **ut,** *when.*——**in aequore summo,** *on the surface of the sea.*

713. **visa in umbra,** *at sight of the shadow.*

714. **ut . . . sic** (v. 718), *as . . . so.*

715. **Phoebo,** i. e. the sun.

716. **aversum,** *from behind.*——**neu . . . ora,** *and lest it bend its cruel jaws back.*

717. **squamigeris cervicibus,** *in its scaly neck.*

718. **celeri volatu,** *with a swoop.*——**per inane,** *through the air.*

719. **pressit,** *bore down on.*

720. Perseus is called **Inachides** as the son of the Argive princess Danaë. Inachus was the first king of Argos.——**curvo tenus hamo,** *up to the curved hook.*

721f. **modo . . . modo . . . modo.** Cp. *Met.* II, 206. **se** goes with *attollit, subdit,* and *versat.*

725. **quaque patet,** *and wherever there is an opening.*——**super,** adverb.

727. **desinit in piscem,** *ends in the form of a fish.*

729. **graves** is used predicatively with *maduere.* Translate, *were sodden and heavy.*——**pennae,** the wings on his shoes.

730f. Order: *et Perseus, non ausus bibulis talaribus ultra credere, conspexit.*

732. **stantibus aquis,** *when the waters were still.*

733. **nixus eo,** *supported on this.*

734. **ter . . . ferrum,** *attacking again and again he thrust his weapon three or four times through its intestines.* Grammatically **repetita** goes with *ilia,* lit., *attacked again and again.*

735. **cum plausu clamor,** *the shouts of applause.*

736. **implevere:** a verb which is the predicate of a singular subject attached to another word by *cum* may be in the plural [AG. 317, n.; GL. 285, n. 2; H. 389, 4; HB. 331, 4].——**gaudent,** i. e. *Cassiope Cepheusque pater.*——**generum salutant,** *greet him as their son-in-law.*

739. **-que . . . et,** *both . . . and.*

740. **ipse,** Perseus.

741. **anguiferum caput,** that of Medusa.——**durā ne (ipse) laedat harenā.**

742. **natas sub aequore virgas,** sea-weeds.

743. **Phorcynidos Medusae,** *of Medusa, the daughter of Phorcus,* who was one of the sons of Neptune.

745. **rapuit,** *caught.*

746. **factum mirabile temptant,** *attempt the wondrous thing.*

748. **Idem.**

749. **seminaque . . . undas,** *and again and again strew seeds from them through the waves,* more literally, *repeat the strewing of the seeds.*

750. **curaliis,** *to coral.*

751. **tacto ab aere,** *from contact with the air.*

752. **super aequora,** *above water.*

753. **ille,** Perseus.——**de caespite,** *made out of turf.*

754. **Mercurio:** it was Mercury who had lent him the falchion (*harpē*).——**bellica virgo,** i. e. Minerva, who had helped him to kill the Gorgon.

755. **Iovis:** Jupiter was his father.

757. **Andromedam et tanti praemia facti indotata,** an example of hendiadys, and equivalent to *Andromedam, praemia,* etc. His reward consisted in Andromeda without dowry, and he did not accept the offers of her parents (v. 705).

758. **taedas,** of the bridal procession.——**Hymenaeus,** god of marriage.——**praecutiunt:** notice the force of the prefix. The gods are represented as leading the procession.

759. **largis odoribus,** *with incense in abundance.*

762. **argumenta,** *signs.*

764. **Cepheni proceres,** the Ethiopian chiefs. The adjective is formed from *Cepheus,* the name of the king.——**convivia,** poetical plural.

CERES AND PROSERPINA

MET. V. **344. mihi,** dative of agent with gerundive [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373].——**utinam modo possem,** *would only that I could,* optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511]. The imperfect is used because the wish is regarded as unattainable in the present.

346f. ingesta est, *is heaped on.*——**giganteis membris,** dative with *ingesta* [W. 332; AG. 370; GL. 347; H. 429; B. 187, III; HB. 376]. The limbs are those of Typhoeus.——**insula Trinacris,** *the island of the three promontories,* i. e. Sicily. **Trinacris** is an adjective.

348. Typhoëa: Ovid follows the legend, according to which Typhoeus was a monstrous giant who tried to wrest the sovereignty from Jove, and was buried by him under the mountains of Sicily.

350. Peloro: Pelorus was the promontory on the northeast coast of Sicily.

351. Pachyne: Pachynus was the southeastern cape; Lilybaeum jutted out from the southern coast.

352. Aetna, the famous volcano near the eastern coast of Sicily, but lying considerably nearer to Pelorus than to Pachynus. The poet explains the frequent eruptions and earthquakes as due to the struggles of Typhoeus.

355. devolvere corpore, *to roll from his body.*

356. rex silentum, Pluto.

357. retegatur, *be uncovered.*

358. dies, *the light of day.*

359. tenebrosa sede, ablative of separation [W. 375; AG. 401; GL. 390; H. 462; B. 214; HB. 408].

360. atrorum, *sable.* The color of his horses is in keeping with the character of his kingdom.

362. exploratum satis est, *was satisfactorily ascertained.*——**loca nulla labare,** accusative and infinitive after *exploratum est.*

363. depositi (sunt).——**Erycina,** *Erycina,* i. e. Venus, who had a temple in the city of Eryx, near the mountain of the same name in the northwest corner of Sicily.

364. natum, Cupid.

365. arma . . . potentia, *my son, thou who art my weapons and my hands, the source of my power.* **Arma, manus,** and **potentia** are in apposition to *nate.*

367. molire, *speed.* The word implies a special effort.

368. triplicis regni: see note on *Met.* II, 291.——**cessit,** *came.*——**novissima,** *the last.*

371. **Tartara quid cessant,** *why is Tartarus left in peace?* Strictly speaking, Tartarus was that part of the lower world where the wicked were punished. Frequently, however, it is used as here for the lower world generally. Both the singular *Tartarus*, m., and the plural *Tartara*, n., are found.

372. **profers,** *extend.*——**agitur,** *is at stake.* Notice this idiom: *causam* or *rem agere* means *to try a case*, and so *res* or *causa agitur, the case is being tried, is at issue.*

373. **quae iam patientiă nostră est** = *eă patientiă, quae iam nostră est, by reason of that long-suffering which now is ours*, i. e. which we have been practising of late.

376. **abscessisse mihi,** *have withdrawn from me.* The usual construction with *abscedere* is *a* or *ab* and the ablative. **Mihi** is a dative of the person concerned.——**Cereris filia,** Proserpina.——**virgo,** predicate.

377. **spes,** accusative plural.

378. **pro socio regno,** *for the sake of our united dominion.*——**siqua est ea gratia** = *siqua gratia est tibi in eo, if this pleases you at all.* **Ea** is due to the attraction of *gratia*.

379. **deam,** Proserpina.——**patruo,** *her uncle*, Pluto. Proserpina was a daughter of Jupiter, brother of Pluto.

380. **solvit,** *opened.*

381. **qua,** ablative with comparative.

382. **audiat,** *would heed.*

383. **opposito . . . cornum,** *and bent his pliant bow against his knee.* **opposito genu,** lit., *his knee having been placed against it.* **cornum**: the bow was so-called because its ends resembled horns in shape. Both *cornum* and *cornu* are used.

384. **inque cor** = *et in cor, and to the heart.*

385. **Hennaeis,** *of Henna*, a city in central Sicily, famous for its temple of Ceres.

386. **altae aquae,** genitive of quality with *lacus.*——**illo,** *than it*, i. e. the lake.——**Caystros,** a river in Lydia in Asia Minor celebrated for the number of its swans.

388. **coronat,** *surrounds.*

389. **ut velo,** *as with a veil.*

390. **Tyrios,** *purple*, lit., *Tyrian.* Tyre was famous for its purple.

391. Construe *quo luco.*

393. **sinum,** *the fold (of her dress).*

394. **aequales,** *her playmates.* *Aequalis* is used substantively with the meaning *one of the same age.*

395. Pluto saw, loved, and seized her *almost at the same moment*

(**paene simul**).——**Diti,** *by Dis,* i. e. Pluto, dative of agent with the perfect participle passive [W. 339; AG. 375; GL. 215; H. 431; B. 189; HB. 373].

396. **usque adeo,** *to such an extent.*——Construe *maesto ore.*

398. **summa ab ora,** *at its upper border.*

399. **tunicis,** poetical plural.

400f. In these lines we have one of those subtle touches so frequently found in Ovid's poetry.

404. **obscura tinctas ferrugine:** see note on **atrorum,** v. 360.

405. **et olentia sulphure stagna:** in these words we have simply a closer description of *lacus sacros.* The pool was formed by sulphurous water boiling up through two clefts in the ground (*rupta ferventia terra*). These two springs were worshipped under the name of *Palici,* and most sacred oaths were taken by them.

407. **Bacchiadae,** *the descendants of Bacchis,* who was in turn a descendant of Hercules. The Bacchiadae were the royal family of Corinth, but having being expelled from their kingdom wandered to Sicily and founded Syracuse.——**bimari,** a stock epithet of Corinth, with reference to its situation on the isthmus of Corinth between the Ionian and the Aegean Sea.

408. **moenia,** of the city of Syracuse, on the south part of the east coast of Sicily. It occupied the island of Ortygia and the mainland adjoining, and had two harbors, the great harbor west of Ortygia and the little harbor on the east.——**inaequales,** *of unequal size.*

409. Order: *est aequor medium,* etc., i. e. the waters of the Great Harbor.——**Cyanes:** Cyane was a spring the waters of which flowed into the great harbor from the west.——**Pisaeae Arethusae:** Arethusa was a spring on the island of Ortygia near the east coast of the great harbor. According to the fable, Arethusa had been originally a nymph who dwelt near Pisa, a city of Elis in the Peloponnesus. Pursued by the river god Alpheus, she fled with the aid of Diana under the sea to Sicily, where she was changed into a spring. Alpheus continued to follow her even under the waters of the sea, and emerged in her spring on Ortygia. The ancients believed that things dropped into the river Alpheus would come up through this spring in Sicily.

410. **coit,** *is contracted,* lit., *comes together.*

411. Order: *hic fuit Cyane, a cuius,* etc.——**hic,** *here,* i. e. in this neighborhood.

413. **summa tenus alvo,** *to her waist.*

414. **agnovit,** *recognized.*——'**nec longius ibitis' inquit** = *et non, longius ibitis' inquit.* In **nec** we have the particle which connects the previous lines with *inquit,* as well as the negative of *longius.*

415. **roganda,** *asked for,* i. e. Proserpina.

417. **et,** *also.*——**Anapis,** a river flowing into the great harbor. It receives the waters of the spring Cyane.

418. **exorata,** *won by prayers.*

420. **Saturnius,** Pluto, who was one of the sons of Saturn.

422. **contortum . . . condidit,** *with a swing of his mighty arm plunged deep his royal scepter.*

425f. **fontis iura sui,** *the rights of her spring.* Springs were regarded as sacred.

427. **absumitur omnis,** *is wholly spent.*

428. Order: *et in illas aquas, quarum,* etc.

429. **extenuatur,** *is reduced to.*——**videres,** *you might have seen,* potential subjunctive, second singular indefinite.

430. **pati flexus,** *become pliable,* lit., *admit of bending.*——**posuisse** = *deposuisse, laid aside.*

431. **de tota (nympha).**

433. **exilibus,** *slender.*

436. **vitiatas,** *spoilt.*

437. **subit,** *steals into.* **Sub** here implies secrecy.——**prendere,** *take hold of.*

438f. Order: *interea filia pavidae matri* (dative of agent) *omnibus terris* (*et*) *omni profundo nequiquam quaesita est.*

440. **udis . . . capillis:** Dawn is represented as rising out of the ocean.

441. **Hesperus,** the evening star.——**illa,** Ceres.

442. **pinus,** *pine-torches.*

443. **inrequieta,** *never-resting.*

446. **sitim collegerat,** *had become thirsty.*

450. **dulce,** used substantively, *a sweet draught.*——**texerat,** *had covered.*

451. **duri oris** and **audax** are coordinate.

453f. **neque adhuc** = *et nondum.*——**epota,** *drunk up.*——**loquentem . . . polenta,** *drenched him as he spoke with the mixture of barley and water.* Construe *polentā mixtā cum liquido* (substantive).

455. **combibit maculas,** *becomes spotted.*

458. **parvā lacertā,** ablative with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

461. **nomen,** i. e. *stellio,* the name of a species of lizard.——**corpora,** accusative of part affected (Greek accusative) [W. 321; AG. 397 b; GL. 338; H. 416; B. 180; HB. 388, 389].

462. **erraverit,** subjunctive of indirect question [W. 590; AG. 574; GL. 467; H. 649, II; B. 300; HB. 537].

463. **longa mora est**, *would delay us long.*——**quaerenti defuit orbis**: even when she had searched the whole world her zeal in the work continued.

464. **repetit**, *she returns to.*——**Sicaniam** (Σικανίαν), Sicily.

465. **ea**, the nymph Cyane.

467. **quo loqueretur**, *the faculty of speech*, lit., *with which she could speak.*

468. **notam**, with *Zonam.*

470. **Persephone** (Περσεφόνη), called *Proserpina* by the Romans. Cp. v. 391.

471ff. **simul** = *simul ac, as soon as.*——**tamquam . . . scisset**, *just as if she had then at last realized that (her daughter) had been carried off.* With **raptam** supply *esse.* **scisset**, for *scivisset.*——**laniavit capillos, percussit pectora**: common ways of expressing grief.——**repetita**, *again and again*, lit., *sought again*, in agreement with *pectora.*

474. **sit**, subjunctive of indirect question. See note on v. 462.

477. **saevā** with *manu.*

478. **parili** with *leto.*

480. **fallere depositum**, *to betray their trust.*——**vitiata fecit**, *spoiled.*

481. **vulgata**, *famed.*

482. **falsa**, *discredited.* Cp. **fallere**, v. 480.——**primis in herbis**, *at the sprouting of the blades.*

483. **modo . . . modo**, *now . . . now.*

485. **iacta**, *sown.*

486. **gramen**, nominative, *tare.*

487. **Eleis**, *Elean.* See note on v. 409.——**Alpheïas (nympha)**, Arethusa, through whose spring the waters of the Alpheus were supposed to flow.

489. Order: *O genetrix virginis, toto orbe quaesitae, et frugum.*

491. **irascere**, present imperative of *irascor.*

492. **meruit**: *merere* is used both of deserving punishment and of deserving reward.——**patuit**, *opened*, allowing Pluto to pass through.

494. **Pisa**: see note on v. 409.

496. **omni**, with *solo.*——**Penates**, household gods, guardians of the store-room, here put for *home.*

499. **Ortygian**, the island of Ortygia upon which part of Syracuse was built. See note on v. 408. It marks a limit of motion and so is in the accusative [W. 325; AG. 427, 2; GL. 337; H. 418; B. 182; HB. 385].

500. **tempestiva**, *seasonable.*——**curā levatā**, *relieved of care.*

502. **subter imas ablata cavernas**, *swept beneath the lowest caverns*, referring to her passage under the sea from Pisa to Ortygia.

503. **sidera desueta** = *sidera quae cernere desuevi.*

504. **lăbor,** *I glide.* For the tense, see note on *Met.* IV, 101.——**Stygio gurgite,** *in my Stygian stream.* In her subterranean course she had caught a glimpse of Proserpina in Hades.

506. **neque adhuc** = *et non adhuc.*

507. **opaci mundi,** *of the dark world,* Hades.

508. **inferni tyranni,** Pluto.

510. **attonitae similis,** *like one thunderstruck.*——**ut,** *when.*——**pulsa est,** *was dispelled.*

511. **curribus,** *in her chariot,* poetical plural.

512. **nubila,** *gloomy.*

513. **invidiosa,** *in hostile mood.*

514. Construe *pro meo sanguine.*——**que** connects *stetit* and *inquit.*

515. **tuo (sanguine).** Jupiter was the father of Proserpina.——**gratia,** *favor.*——**matris,** objective genitive [W. 351; AG. 348; GL. 363, 2; H. 440, 2; B. 200; HB. 354].

516. **moveat,** jussive subjunctive [W. 482; AG. 439; GL. 263, 3; H. 560; B. 275; HB. 501, 3].

517. **vilior,** *of less account.*——**illius,** Proserpina, objective genitive.

519f. **si . . . reperire vocas,** *if thou dost call losing more surely, finding, or dost call knowing where she is, finding.*

520. **quod rapta (est),** *that she has been carried off.*

521f. **dummodo reddat,** *provided he* (i. e. Pluto) *restore her.*——**neque enim . . . est,** *and* (*I say this*) *for thy daughter deserves some one better than a robber for a husband.*

523. **excepit,** *answered.*

524f. **nomina rebus addere vera,** *to call things by their true names.*——**iniuria,** *wrongfully.* Contrast *iure, rightly.*

527. **tu modo, diva, velis,** *provided thou, goddess, art willing.*——**ut,** concessive, *although.*

528. **quid quod,** *what of the fact that?*

529. **cedit,** *is inferior to.*

531. **si . . . cibos,** explaining *lege.*

532. **cautum est,** *it has been stipulated.*

533. **Cereri certum est,** *Ceres is determined.* Cp. the frequent expression *mihi certum est, I have made up my mind.*

535. **dum errat:** for the tense, see W. 447, 1; AG. 556; GL. 570; H. 533, 4; B. 293, 1; HB. 559.

536. **Poeniceum pomum,** *a pomegranate.*

538. **solus ex omnibus,** *the only one of all.*

539. **Orphne** (ὄρφνη), the nymph's name; it means *the darkness of night.*

541. **ex Acheronte suo,** *by her own Acheron,* i. e. her beloved Acheron. The river and the river-god are, as usual, identified.

542. indicio, *by telling.*

543. regina Erebi, Proserpina. Erebus (Ἔρεβος) means *the place of darkness*, i. e. Hades.

544. avem, predicate.——**Phlegethontide,** *of Phlegethon*, another river of Hades.

546. sibi ablatus, *reft from himself*, i. e. transformed.

547. in caput crescit, *his head increases in size.*——**reflectitur,** *bends back.* The verb is here used reflexively and, strictly speaking, means *bends back upon himself.*

548. natas, *that had grown.*

552f. Order: *unde, Acheloïdes, (sunt) vobis pluma pedesque avium?* ——**Acheloïdes,** *daughters of Acheloüs*, a river of central Greece emptying into the Ionian Sea.

554. an quia: the first half of the disjunctive question, generally introduced by *utrum*, is not expressed. The explanation contained in the *an* question is given as the one that is probably true [AG. 335 b; GL. 457; H. 380, 3; B. 162, a; HB. 237].

555. Sirenes: the Sirens were monstrous birds with girls' faces, who were supposed to dwell on the southern coast of Italy. They were said to entice the sailors of passing ships ashore by the sweetness of their singing, and then kill them.

556. quam, Proserpina.

557. sentirent, *might experience.*

558. alarum insistere remis, *to be supported by the oarage of wings*, lit., *the oars.*

559. faciles, *compliant.*

564. medius, *as mediator between.*

565. ex aequo, *equally.*——**volventem:** *volvens* is a frequent epithet of *annus* derived from the rotation of the seasons.

566. dea, Proserpina.——**numen,** in apposition to *dea.*——**regnorum duorum,** the upper and the lower world.

569f. Order: *nam frons deae, quae modo,* etc.——**Diti quoque,** *even to Dis*, i. e. Pluto, accustomed as he was to sorrowful faces.

NIOBE

MET. VI. **146.** Lydia and Phrygia were countries in Asia Minor. ——**facti,** *of the deed*, i. e. the transformation of Arachne, a Lydian girl who had challenged Minerva to a contest in spinning, and who had been changed by the goddess into a spider. This is the subject of the story immediately preceding.

148. **ante suos thalamos,** *before her own marriage.*

149. **Maeoniam,** a part of Lydia.——**Sipylum,** a mountain on the frontiers of Lydia and Phrygia.——**virgo,** Niobe.

150. **popularis,** *countrywoman.* They were both Lydians.

151. **verbis minoribus uti,** *to use less presumptuous language.* For the ablative, see W. 387; AG. 410; GL. 407; H. 477; B. 218, 1; HB. 429.

152. **animos,** *arrogance.*——**coniugis,** Amphion, who was famous for his skill in music. The stones in the walls of Thebes had been charmed into their places by the sweetness of his strains.

153. **amborum,** her own and her husband's.——**regni:** Amphion was king of Thebes.

154. **placerent,** concessive subjunctive [W. 572; AG. 527, a; GL. 606; H. 586, II; B. 309, 1; HB. 532, 2].

156. **si . . . fuisset,** *if she had not seemed so to herself.*

157. **sata Tiresiā,** *daughter of Tiresias.*

158. **fuerat vaticinata,** *had uttered a warning.*——**motu,** *impulse.*

159. **vias,** of Thebes.——**Ismenides,** i. e., women of Thebes. The Ismenus was a river in the neighborhood.

160. **Latonigenis,** *children of Latona,* Apollo and Diana.

161. **prece piā.**——**crinem,** *your hair.* The laurel was sacred to Apollo.

162. **paretur,** *they obey,* lit., *it is obeyed,* impersonal.

163. **Thebaïdes (feminae).**

164. **precantia,** *suppliant.*

165. **comitum celeberrimā turbā,** *surrounded by a throng of companions.* Notice this use of **celeberrima.** Cp. *locus celeberrimus, a place much frequented.*

166. **vestibus intexti Phrygiis,** *woven into her Phrygian robes,* dative [W. 332; AG. 370; GL. 347; H. 429; B. 187, III; HB. 376].

168. **inmissos,** *let down.*

170. **auditos . . . caelestes,** *to prefer gods that have only been heard of* (Latona, Apollo, and Diana), *to those that have actually been seen* (herself). The placing of **auditos** and **visis** at the end of the first and of the second half of the line is intended to emphasize the contrast.

172. **Tantalus,** a wealthy king of Lydia. He was admitted to the table of the gods, but having revealed their secrets was sent down to Hades, the punishment inflicted upon him becoming proverbial for its severity. Afflicted with raging thirst and hunger, he was placed up to his neck in water under the overhanging boughs of a fruit tree, both water and fruit receding whenever he attempted to touch them.

174. **Pleïadum soror,** Dione. She was a daughter of Atlas, the Titan who was changed by Perseus into a mountain of the same name.

176. Jupiter was the father both of Tantalus, Niobe's father, and of Amphion her husband. He was accordingly both her grandfather and her father-in-law. **socero quoque illo,** *in him as father-in-law also.*

177. **me . . . me,** anaphora [W. 675; AG. 598, f; GL. 682; H. 666, 1; B. 350, 11, b; HB. 632, 5]. Order: *regia Cadmi est sub me domina.*—— **regia (urbs),** *the royal city,* Thebes. Contrast *Met.* II, 1, where **regia (domus)** means *palace.*

178. **fidibusque . . . moenia,** *and the walls put together by my husband's lyre.* Amphion played with such magic charm upon the lyre given to him by Hermes that the stones moved into their proper places of their own accord.

180. **adverti lumina,** *I have turned my eyes.* In English with its less accurate use of tenses we should have the present.

181. **accedit eodem,** *there is added to the same,* i. e. to the resources that I have mentioned. **eodem,** adverb, old dative and ablative of *idem.*

182. **huc adice,** *to this add.* **huc,** lit., *hither.*

184. **quaerite nunc,** *ask now* (if you dare).——**habeat,** subjunctive in indirect question [W. 590; AG. 574; GL. 467; H. 649, II; B. 300; HB. 537].

185. Order: *et audete praeferre mihi Titanida Latonam, satam nescio quo Coeo,* i. e., Latona the daughter of the unknown Titan Coeus. **nescio quo** implies contempt.

186. **cui pariturae,** i. e. just before the birth of Apollo and Diana. Latona was persecuted by Juno, who was angry with her for having gained the love of Jupiter. No land dared to receive her until the island of Delos took pity on her, and there Apollo and Diana were born.

189. The use of the genitive with **exsul** is poetical.

190. **tu . . . ego:** the personal pronouns are expressed for the sake of contrast. With **ego** supply *erro.* At that time Delos was a floating island. It became fixed after the birth of Apollo.——**dixit,** i. e. Delos.

191. **duorum** is given a prominent position at the end of the line. Niobe wishes to emphasize the small number of Latona's children as compared with her own numerous family.

193. **felix,** *blessed.*——**neget,** potential subjunctive, *could deny.*

194. **copia,** *the fulness* (of my blessings).

195. **maior . . . nocere,** *I am too great for Fortune to injure,* more literally, *I am greater than one whom Fortune could injure.*

196. **ut,** concessive, *although.*

197. **excessere metum:** in classical prose *ex* and the ablative or the ablative alone is the usual construction with *excedere.* Order:

fingite aliquid posse demi huic populo meorum natorum.——**huic populo,** *from this tribe,* with reference to the large number of her children. For the dative with *demere,* see note on *Met.* II, 315.

200. **turbam,** in apposition to *numerum.* The word is used sarcastically of Latona's family of two.——**qua . . . orba,** *how far does it remove her from a childless state?* More literally, *by means of which* (i. e. *turba*) *how far is she from a childless woman?*

201. Construe *satis sacri.*

202. **ponite** = *deponite, lay aside.*

203. **quod licet,** in apposition to the rest of the line.——**numen,** the divinity of Latona.

204. **dea,** *Latona.*——**Cynthi:** Cynthus was the mountain of Delos on which Apollo and Diana had been born.

205. Order: *talibus dictis locuta est cum gemina prole.*——**gemina prole,** Apollo and Diana.

206. **vobis animosa creatis,** *proud on account of your birth,* ablative of cause [W. 384; AG. 404; GL. 408; H. 475; B. 219; HB. 444].

207. **cessura,** *inclined to yield.*

208. **sim,** subjunctive in indirect question.——Order: *arceor aris cultis per omnia saecula.*

211. **Tantalis,** *the daughter of Tantalus.*——Order: *et ausa est postponere vos suis natis.*

212. **quod . . . reccidat,** *and may this recoil upon herself,* i. e. may she herself become childless. The subjunctive is optative [W. 484; A.G. 441; GL. 260; H. 558; B. 279; HB. 510, 511].

213. **linguam paternam:** Tantalus revealed what he had heard at the banquet of the gods.

214. **his relatis,** *to this narrative.*

215. **Phoebus,** Apollo.——**poenae . . . est,** *to complain at length is to delay punishment,* lit., *a long complaint,* etc.

216. **Phoebē,** Diana.

217. **contigerant:** the pluperfect is used to emphasize the rapidity with which the act was performed [HB. 492].——**tecti nubibus,** *enveloped in clouds.*——**Cadmeïda arcem,** *the citadel of Cadmus,* i. e. of Thebes, which had been founded by Cadmus.

219. **adsiduis:** in English we should use an adverb, *continually.*

221. **pars . . . Amphione,** *there some of the seven begotten by Amphion,* i. e. some of Niobe's sons.

223. **terga,** the skins laid upon the backs of the horses, and forming part of their equipment.

224. **qui . . . fuerat:** he had been Niobe's first-born.

225. **certum in orbem,** *in a fixed circle.* He was riding round and round in the same circle.

227. He was the first to fall a victim to the shafts of Apollo.

229. **in latus,** *sideways.*——**armo,** of the horse.

230. **sonitu pharetrae,** the sound made by opening the quiver.——**per inane,** *through the air.*

231. **frena dabat,** *was giving rein.* Order: *veluti cum rector, praescius imbris nube visa, fugit, et deducit carbasa pendentia undique.*

233. **deducit,** *unfurls.*——**qua (parte).**——**effluat,** *escape.*

234. **frena dabat: dantem.** This repetition of a verb in the form of a participle is a favorite device of Ovid's.

235. **consequitur,** *overtakes.*——**fremens,** *quivering.*

236. **exstabat . . . ferrum:** the arrow-head passed completely through the neck, and protruded on the other side.

237f. **ut . . . iubasque,** *leaning forward as he was over the shoulders and mane of his horse, which was running at full speed.* Grammatically **admissa** goes with *crura,* but it refers to the horse. *Admittere equum* means *to let a horse run, to give it free rein.*

240. **ut,** *when.*—For the tense of **imposuere,** see note on *Met.* I, 375.

241. **nitidae,** *glistening.* The epithet refers to the practice, usual among wrestlers, of anointing themselves with oil.

242. **contulerant pectora pectoribus,** *had pressed breast to breast.*

244. **sicut erant iuncti,** *united as they were.*

245. **ingemuere simul, simul,** etc.: for the chiasmus, see note on *Met.* I, 474.——**incurvata dolore,** *twisted by the pain.*

246. **suprema,** grammatically with *lumina.* Translate, *for the last time.*

247. **exhalarunt:** note the spondaic ending of the line. See Introduction, p. xxxix.

248. **laniata pectora plangens,** *beating and mangling his breast,* lit., *beating his mangled breast,* prolepsis [W. 745; H. 493; B. 374, 5; HB. 631, 11].

249. **complexibus,** *by his embraces.*

250. **illi,** Alphenor, dative of reference [W. 335; AG. 377; GL. 350; H. 425, 4, n.; B. 188, 1; HB. 368].

251. **intima rupit praecordia,** *pierced his inmost vitals.*

252. **quod,** i. e. *ferrum.*——**simul** = *simul ac, as soon as.*

253. **est eruta,** *was torn out.*——**hamis,** *on the barbs,* i. e. of the arrows.

254. Construe *non simplex.*——**intonsum,** *unshorn,* and so very young.

255f. **nervosus,** *sinewy.*

258. **pennis tenus,** *right up to the feathers.* For *tenus,* see note on *Met.* II, 275.

259. **expulit hanc sanguis,** *the blood expelled it,* i. e. the rush of blood drove the arrow out.——**se eiaculatus,** *gushing out.*

260. **emicat,** *spurts up.*

261. **non profectura,** *not destined to avail,* the future participle active of *proficio.*

262. **que,** with *dixerat*

263. **non omnes,** *not all,* but only Latona and her children.

265. **Arcitenens,** *the archer,* i. e. Apollo.

268. **certam fecere,** *informed.*——Construe (*superos*) *potuisse* (*hoc facere*).

269f. **ausi essent** and **haberent** are put in the subjunctive because they express not the writer's feeling, but Niobe's.

271. **nam** introduces the sentence which explains why only Niobe had been mentioned.——**ferro . . . adacto,** *plunging a dagger into his breast.*

272. **pariter cum luce,** *at the same time as his life, lux* here being the *light of life.*

273. **Niobe Niobe,** nominative and ablative.

274. **modo,** *just now.*

275. **tulerat gressus resupina,** *had stalked with head thrown back. Ferre gressus* implies a proud bearing.

276. **invidiosa suis,** *an object of envy to her friends.*

277. **ordine nullo,** *wildly.*

279. **liventia,** *bruised.* She had beaten them in her grief.

280. **pascere,** present imperative passive used reflexively, *feed thyself.* The same metaphor is continued in **satia.**

283. **efferor,** *it's all over with me,* lit., *I am being carried out (to burial),*

284. **autem,** *yet.* She remembers that she still has seven daughters

285. **quoque,** *even.*

286. **contento ab arcu,** *from the bent bow,* i. e. of Diana who slew the daughters as Apollo had slain the sons.

287. **praeter Nioben unam,** *save Niobe alone.*

288. **malo,** *by misfortune.*

289. **demisso crine,** *with hair let down,* a sign of grief

291. **imposito . . . ore,** *sank down dying with her face pressed close to her brother's.*

293. **duplicata est,** *was bent double.*

295. **haec . . . illa,** *one . . . another.*

296. **videres,** *you would have seen,* [illegible], second person singular [illegible].

298. quam, i. e. *ultima*.——Construe *mater clamavit*.

301. (illa), pro qua rogat, occidit.

303. malis, *from her misfortunes*.

305. in imagine, *in her form*.

308. reddere motus, *move*.

310. circumdata, *enveloped*.

311. patriam, i. e. Phrygia. The scene of her disaster was Thebes.

312. manant: the transitive use of this verb exemplified here is rare. A crag on Mt. Sipylus, originally included within the bounds of Phrygia, bore a certain resemblance to a weeping woman, and was called Niobe.

JASON AND MEDEA

MET. VII. **1. Minyae**, the *Minyans*, the Argonauts, the companions of Jason, who were supposed to be descended from the Minyae, one of the early peoples of Greece.——**Pagasaea puppe**, *with their Pagasaean ship*, the Argo, which had been made at Pagasa on the coast of Thessaly.

2–5. In these lines we have references to adventures of the Argonauts prior to the expedition for the golden fleece.——**trahens inopem senectam**, *dragging out an old age of want*.——**nocte**, i. e. of blindness.——**Phineus**, king of Salmydessus in Thrace, who had been cruelly punished by the gods for having had his sons' eyes put out on a false accusation of their stepmother. He was struck blind and tormented by the Harpies, rapacious monsters, half-bird and half-woman, who seized and defiled his food, leaving him only enough to exist on.——**iuvenes Aquilone creati**, Zetes and Calais, sons of Aquilo (Boreas), two of the Argonauts, who drove the Harpies away.——**virgineas**: they had the faces of girls.

6. Phasidis: the Phasis was a river in Colchis, emptying into the Euxine (Black Sea).

7. Phrixea, *Phrixean*.

8. lex, *condition*.——**Minyis magnorum laborum**, *by the Minyans who had endured great labors*, genitive of quality [W. 354; AG. 345; GL. 365; H. 440, 3; B. 203; HB. 355].

9. Aeetias, *the daughter of Aeetes*, Medea, who falls deeply in love with Jason. Lines 11–71 contain her soliloquy.

12f. mirumque . . . vocatur, *and it is strange if this, or at least something like this, is not what is called love*.

14. iussa patris: Cp. *lex*, v. 8.

15. **quoque** gives emphasis to *sunt, they actually are.*——**denique** closely with *modo, just now.* Cp. *tum denique, nunc denique.*

18. **possem, essem:** contrary to fact in present time, and so in the imperfect tense.

19f. **aliud . . . aliud,** *one thing . . . another.*

20. **meliora,** *the better course,* lit., *better things.*

21. **quid in hospite ureris,** *why dost thou burn with love for a stranger?* **In** is sometimes used with the ablative of the person in relation to whom the action takes place. Cp. *Met.* VIII, 50 *deus arsit in illa.*

22. **concipis (animo),** *consider.*——**alieni orbis,** *in another land,* possessive genitive [W. 353; AG. 343; GL. 362; H. 440, 1; B. 198; HB. 339].

23. **(aliquid) quod ames,** *something to love,* subjunctive in clause of characteristic after an indefinite antecedent [W. 587, 588; AG. 535; GL. 631; H. 591; B. 283; HB. 521, 1].——**ille,** Jason.

24. **in dis est,** *rests with the gods.*——**vivat,** optative subjunctive.

26. **tangat,** *touch,* i. e. with pity.

27. **ut,** concessive, *although.*

28. **ore,** *by (the beauty of) his countenance.*

29. **ore,** *by the mouth.*

30. **concurretque . . . segeti,** *and will meet in conflict the product of his own sowing,* lit., *the crop.*

32. Order: *tum fatebor me,* etc.

36. **terrigenas,** substantive.

37. **velint,** optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].——**ista,** i. e. *meliora.* She says that it will not be enough to pray for a better state of affairs; she must bring it about.

38. **prodam . . . parentis,** i. e. by helping Jason to secure the fleece.

39. Construe *ope nostra.*

40. **per me sospes,** *saved through me.*

41. **alterius:** the penultimate vowel is regularly short in poetry. ——**poenae,** *to pay the penalty,* lit., *for punishment,* dative of purpose [W. 343; AG. 382; GL. 356; B. 191, 1; HB. 360].

43ff. **occidat,** optative subjunctive.——**sed . . . timean,** *but his face, his nobility of mind, his grace of figure do not admit of my fearing treachery and forgetfulness of my service,* more literally, *are not such that I should fear,* etc. **ut timeam,** clause of result.

46. **ante,** adverb.——**fidem,** *promise.*——**cogamque . . . deos,** *and I shall force the gods to be witnesses to our agreement.* Her arrogance is due to her confidence in her supernatural powers.

47. **tuta**: she has reassured herself.——**accingere**, present imperative passive used reflexively, *make ready*, lit., *gird thyself*.

49. **face sollemni**, *by solemn marriage rite*. The torch (*fax*) was symbolical of marriage.——**Pelasgas**, *Pelasgian*, i. e. Greek. The Pelasgi are said to have been the oldest inhabitants of Greece.

50. **servatrix**, predicate.——**matrum turbā**, *by a throng of mothers*, i. e. of the Argonauts, whom she would have saved.

51. **germanam**, Chalciope.——**fratrem**, Absyrtus.

53. **nempe**, *assuredly*.

54. **stant mecum**, *are on my side*. Chalciope favored Jason because he had saved her sons, who had been driven from Colchis by Aeetes.

55. **maximus deus**, the god of love.

56ff. **titulum, notitiam, oppida, cultus**, and **artes** are in apposition to *magna*.——**titulum . . . Achivae**, *the fame of having saved the Achaean youth*. The Achaeans were, strictly speaking, only one of the peoples dwelling in Greece, but their name was frequently given to the Greeks as a whole.

58. **hic quoque**, *even here*.

60f. **Aesonidem**, *Aeson's son*, i. e. Jason. It is properly the antecedent of *quem*, but is attracted into the relative clause.——**mutasse**, here *to take in exchange*, sometimes *to give in exchange*. The perfect tense emphasizes the completion of the bargain.——**quo coninge . . ferar**, *for with him as my husband I shall be spoken of as fortunate and dear to the gods*. **ferar (sermonibus)**: scan **ferăr**, the final syllable being lengthened in the thesis before the caesura.——**vertice**, *with my head*.

62ff. She enumerates the dangers of the sea which she would have to encounter if she fled with Jason.

62. **quid, quod**, *what of the fact that?*——**nescio qui montes**, the Symplegades, two rocky islands that were said to float about the Euxine (Black Sea), continually dashing together and rebounding.

63. **Charybdis**, a treacherous whirlpool between Italy and Sicily, represented by the poets as a monstrous female. Opposite to it was **Scylla**, a dangerous rock pictured as a woman with a girdle of voracious dogs. These monsters were really far from the course which the Argonauts would take.——**sorbere, reddere**, and **latrare** depend upon *dicuntur*.

69ff. These lines show a revulsion of feeling. After all, she reflects, it will be a crime.

71. **adgrediare**, subjunctive in indirect question [W. 590; AG. 574; GL. 467; H. 649, II; B. 300; HB. 537].

74. **aras Hecates Perseidos**, *the altar of Hecate, daughter of Perses*.

Perses was a son of Persa, daughter of Oceanus. Hecate presided over enchantments. She was often identified with Diana, Luna, and Proserpina, and so represented as of triple form.

76. **resederat,** *had subsided.*

79. Order: *et ut parva scintilla, quae sub inducta favilla latuit, alimenta ventis adsumere solet et crescere et agitata in veteres vires resurgere.*——**agitata,** *fanned.*

82. **iam (amor), quem languere putares,** etc.

83. **specie,** *by the beauty.*——**(Iasonis) praesentis.**

84. **solito formosior,** *more comely than usual,* ablative (of the substantive *solitum*) with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

86. **tum denique,** *not till then.*

88. **nec se declinat ab illo,** *nor does she leave his side.*

89. **ut vero,** *when however.*

91. **torum,** *marriage.*——**lacrimis profusis,** *with a flood of tears.*

92. **veri,** *of the right,* i. e. what as Aeetes's daughter she ought to do.

93. **munere nostro,** *by my service.*

94. **promissa dato,** *thou shalt fulfil thy promises.* The future imperative is more formal and solemn than the present.——**triformis deae,** Hecate.

95. Order: *et numen quod foret,* etc., *and whatever divine power might be.*

96. **patrem soceri futuri,** *the father of his father-in-law to be,* i. e. the sun, father of Aeetes.

97. **eventus,** *the outcome (of his venture).* Both **eventus** and **pericula** are governed by *per.*

98. **accepit protinus,** *received forthwith.*——**cantatas,** *enchanted.*

99. **in tecta recessit,** i. e. went back to the city.

101. **Mavortis,** *of Mars, Mavors* being the older form.

102. **iugis,** *on the ridges,* surrounding the plain.

103. **medio agmine,** *in the midst of his suite.*

104. **Vulcanum,** *fire.*

105. **vaporibus,** *by their hot breath.*

107. **aut (ut) silices (resonare solent), ubi,** etc.——**silices,** *limestone.*——**terrena fornace soluti,** *softened in a kiln of earth.*

108. A great heat attends the slaking of molten limestone.

109. **intus clausas volventia flammas,** *rolling the fires pent within.*

111. **vertēre.**——**truces,** nominative.——**venientis ad ora,** *toward his face as he came.*

112. **praefixa,** *tipped.*

115. **ille,** Jason.

116. **tantum medicamina possunt,** *so powerful are the ointments,* which on Medea's instruction he had rubbed on his face. Cp. v. 98, *cantatas herbas.*

117. **pendula mulcet palearia,** *strokes their pendulous dewlaps.*

118. **supposito iugo,** *yoking them.*

119. **ducere,** *to draw.*——**proscindere,** used of the first plowing.——**ferro,** *to the share.*

120. **augent,** *extol.*

121. **adiciunt animos,** *increase their courage.*——**galeā aēnā,** *in a bronze helmet.*

123. **praetincta,** with *semina.*

125. Order: *et ut infans speciem hominis sumit,* etc.

126. **numeros,** *members.*

127. **nec nisi maturus,** *and only when ripe for delivery.*——**communes,** *free.*

128f. Order: *sic imago hominis, ubi visceribus gravidae telluris effecta est, in foeto arvo consurgit.*——**effecta est,** *was formed.*

130. **simul edita,** *as soon as produced,* i. e. *imago.*

131f. Order: *et ubi Pelasgi viderunt eos parantes torquere hastas praeacutae cuspidis in caput Haemonii iuvenis, demisere,* etc.——**Haemonii iuvenis,** Jason. Haemonia was a poetical name of Thessaly.

134. **ipsa,** Medea.

135. **unum** is given a prominent position at the end of the line for the sake of emphasis.

137. **parum valeant,** *prove not strong enough.*——**carmen,** *a magic chant.*

140. **a se . . . ipsos,** *transferred to them the war diverted from himself.*

143. **avidis amplexibus,** ablative of manner [W. 390; AG. 412; GL. 399; H. 473, 3; B. 220; HB. 445].

144. **barbara,** Medea.

146. **reverentia famae,** *fear of gossip.*

147. **quod licet,** in apposition to the rest of the sentence.

148. **horum,** the *carmina.*

149. **superest sopire,** *it remains to lull to sleep.*

151. **arboris aureae,** the tree on which the golden fleece was hung. Scan **aureae,** a dissyllable by synizesis. See Introduction, p. xxxviii.

152. **Lethaei suci,** genitive of description. The juice of the plant caused sleep in the same way as the waters of the river Lethe.

155. **somnus . . . venit,** *sleep came to unfamiliar eyes.*——**auro,** ablative with *potitur* [W. 387; AG. 410; GL. 407; H. 477; B. 218, 1; HB. 429].

156. **Aesonius**: Jason was the son of Aeson.

157. **muneris auctorem**, Medea.——**spolia**, in apposition to *auctorem*.

158. **Iolciacos**, *of Iolcos*, the port in Thessaly from which Jason had sailed.

DAEDALUS AND ICARUS

MET. VIII. 183. **perosus**, *detesting*. **per** has intensive force.

184. **loci natalis**, Athens.

185. **terras licet et undas obstruat**, *land and sea he may block*. The fuller form of expression would be *licet ut obstruat*. It is Minos, king of Crete, who is referred to.

186. **illāc (viā)**, *by that way*, an old ablative.

187. **possideat**, concessive subjunctive, *although he possess* [W. 483; AG. 440; GL. 264; H. 559, 3; B. 278; HB. 532, 1].

188. **dimittit**, *directs*.

189. **naturam novat**, *revolutionizes nature*.

190. **a minima coeptas**, *beginning with the smallest*. In the next words he describes the wing from the top, *a shorter feather following a long one*.

191. **ut clivo crevisse putes**, *so that you would think that they grew on a slope*, i. e. in their varying height they resembled trees growing on a hill-side.——**quondam**, *at times*.

192. **fistula**, the shepherd's pipe made of seven reeds gradually increasing in length and caliber.

193. The feathers (**pennae**) are fastened together in the middle (**mediae**) with thread, at the end (**imae**) nearest the body, with wax.

194. **parvo curvamine**, *with a slight curve*.

195. **veras**, *real*.——**unā stabat**, *was standing with him*.

196. **ignarus . . . pericla**, *not knowing that he was handling things dangerous to himself*.

197f. **modo . . . modo**, *now . . . now*.——**quas**, i. e. *plumas*.

199. **mollibat**, earlier form of *molliebat*.

200. **manus ultima**, *the last touch*.

202. **mota**, by the wings.

203. **et**, *also*. **que** joins *instruit* and *ait*. Order: *moneo ut medio limite curras*.

204. **demissior**, *too low*.——**celsior**, *too high*.

206. **inter utrumque**, *between the two*.——**spectare**, *pay attention to*.

——Boötes and Helice were constellations of the northern sky, Orion of the southern. Ancient navigators steered by them.

208. **carpe viam,** *take thy way.*——**pariter,** *at the same time.*

209. **ignotas,** *unfamiliar.*

210. **genae seniles,** *the old man's cheeks.*

211. Construe *nato suo.*

213. **ante,** adverb.——**comiti,** *for his companion,* i. e. Icarus.

215. **damnosas erudit artes,** *teaches him the costly art.* **damnosas,** because it resulted in Icarus's death.

217. **aliquis** implies more than one.

219. Order: *et credidit (eos), qui aethera carpere possent, esse deos.*

220ff. **Samos** and **Lebinthus** were off the coast of Asia Minor, **Delos** in the middle of the Aegean, **Paros** to the south of Delos, and **Calymne** considerably to the southeast, near Rhodes. Ovid's geography does not bear scrutiny. **Iunonia:** Samos was one of the seats of Juno's worship. **relictae,** *left behind.*

224. **caeli,** *objective genitive* [W. 351; AG. 348; GL. 363, 2; H. 440, 2; B. 200; HB. 354].

225. **altius egit iter,** *pursued a loftier course.*——**rapidi,** *fierce.*

226. **odoratas:** the odor was caused by the melting wax. The epithet is used proleptically.——**vincula,** in apposition to *ceras.*

227. **nudos lacertos:** his wings had fallen off.

228. **non percipit,** *does not lay hold of.*

229f. **caerulea aqua,** *by the dark blue water.*——**nomen:** part of the Aegean sea near Samos was called *Icarium mare.*

231. **nec iam pater,** *and no longer father.*

234. **devovit,** *cursed,* lit., *devoted (to the infernal gods).*

235 **tellus,** the island of Icaria, south of Chios.

ORPHEUS AND EURYDICE

MET. X. 1. **inde:** he had been attending the wedding of Iphis and Ianthe in Crete.——**croceo velatus amictu,** *clad in a saffron robe.* Saffron was the bridal color, and so appropriate for Hymen, the god of marriage.

2. **digreditur,** *departs.*——**Ciconum,** *of the Cicones,* a people of Thrace.

3. **Orphēa,** adjective, *of Orpheus,* who invokes Hymen's presence on the occasion of his marriage to Eurydice.——**nequiquam,** *to no purpose,* because, although he came (*adfuit ille quidem*), he brought no blessing.

4. **sollemnia verba,** *the customary words,* i. e. the acclamations and songs usual during the procession from the bride's father's house to her husband's.

6. The procession regularly took place at nightfall, and those participating in it carried torches. Hymen is generally so represented. If the torches did not burn brightly, it was regarded as a bad omen. ——**lacrimoso fumo**: the smoke brought tears to the eyes.——**stridula usque fuit**, *kept sputtering.*

7. **motibus**, *by shaking.*

8ff. **exitus auspicio gravior (uit)**, *the outcome (was) more grievous than the omen.*——Order: *nam nupta nova, dum turbā Naiadum comitatā vagatur per herbas, occidit.*——**nupta nova**, *the bride*, Eurydice.

11. **superas**, *of the upper world*, as opposed to Hades.——**Rhodopeïus vates**, *the bard of Rhodope*, Orpheus. Rhodope was a mountain range in Thrace.

12. **ne non temptaret**, *lest he should neglect to try.*

13. **Taenaria porta**, *by the gate of Taenarus*, a cavern near Taenarus, in Laconia, said to have been an entrance to Hades.

14. **leves**, *shadowy.*——**functa sepulchro**: only those duly buried were admitted to Hades.

15. **Persephonen**, the wife of Pluto and queen of the lower world. The Romans called her Proserpina.——**inamoena regna**, *the unlovely realm.*

16. **dominum**, Pluto.——**pulsis . . . nervis**, *striking the strings in accompaniment to his song.*

17. **positi sub terra mundi**, *of the subterranean world.*

18. **in quem . . . creamur**, *into which we fall, as many of us as are created mortal.*

19. **falsi . . . oris**, *omitting the evasions of the lying tongue.* **positis** = depositis.

21. **Tartara**, *Tartarus*, another name for the lower world. Construe **terna guttura Medusaei monstri villosa colubris**, *the triple throat of the Medusaean monster with its shag of snakes*, i. e. Cerberus, whose mother (Echidna) was a daughter of Medusa. Hercules journeyed to the lower world to bring him back.

23. Order: *in quam vipera calcata venenum diffudit.*

24. **crescentes annos**, i. e. when she was in the bloom of youth.

26. **supera in ora**, *in the region above*, i. e. in the upper world.

27. **et hic**, *here also.*

28. For the story of Pluto's abduction of Proserpina, see *Ceres and Proserpina*, pp. 58ff.

29. **per ego haec loca**: when used in oaths *per* is frequently separated from its object by the personal pronouns.

31. **properata fata**, *the thread of destiny too quickly spun.*

32. **omnia debentur vobis**: everything finally yields to death.

33. **sedem ad unam,** the lower world.

35. **humani generis,** objective genitive, *over the human race.*

36. **haec,** Eurydice.——**iustos annos,** *the years that are her due.* ——**matura,** *in good old age.*

37. **iuris vestri,** possessive genitive, translate, *under your sway.*—— **pro . . . usum,** *instead of a gift we ask for a loan.* In contrast to *munus, usus* implies only a temporary enjoyment.

38f. **certum est mihi,** *I have decided.*

40–48. In these lines we have a vivid description of the effect of Orpheus's music on the inhabitants of Hades.

41. **Tantalus:** see note on *Met.* vi, 172.

42. **stupuit Ixionis orbis,** *Ixion's wheel stood still.* Ixion had been bound to a swiftly revolving wheel as a punishment for insulting Juno.

43. **iecur,** i. e. of the giant Tityos. He was slain by Apollo for assaulting Latona, and as he lay stretched over nine acres in the infernal regions, vultures preyed upon his liver.——**urnis vacarunt Belides,** *the granddaughters of Belus were freed from their urns,* i. e. the Danaids, who were compelled to pour water into bottomless urns for having, at their father's instigation, killed their husbands.

44. Sisyphus was forced to push up hill a huge stone which continually rolled down again.

45f. Order: *fama est genas Eumenidum, carmine victarum, lacrimis maduisse.*——**Eumenidum,** *of the Eumenides,* the Furies.

46ff. Order: *nec regia coniunx, nec qui regit ima, oranti negare sustinet.*——**oranti,** i. e. Orpheus.

49. **inter,** postpositive [GL. 678, 3; H. 676, 1; HB. 624, 12, a].

50. **legem,** *condition,* the substance of which is given in the clause introduced by *ne, that he glance not back,* etc.

52. **futura (esse).**

55. **āfŭĕrunt,** *e* being short by systole. See Introduction, p. xxxix. ——**telluris summae,** *of the surface of the earth.*

56. **hic . . . metuens,** *he fearing lest she should faint.*

57. **amans,** *lover-like.*

60f. Order: *de coniuge suo non quicquam questa est: quid enim quereretur nisi amatam (esse).*——**amatam:** it was his love for her that made him turn, and she could not find it in her heart to complain of this.

63f. **vix auribus ille acciperet,** *could scarcely hear,* potential subjunctive.——**eodem,** i. e. Hades.

65f. **tria colla canis,** the three-headed dog Cerberus. Any one who saw Cerberus led captive by Hercules in the upper world was turned to stone.

67. **natura prior,** his human nature.

68. Order: *et Olenos qui*, etc. Olenos and his wife Lethaea were turned into stone on Mt. Ida near Troy, in Phrygia. It was Lethaea's pride in her beauty that had offended the gods, but Olenos claimed responsibility for her arrogance, and shared her fate.

70. pectora and **lapides** are in apposition to *Olenos tuque, Lethaea.*

72. orantem, Orpheus.

73. portitor, *the ferryman*, Charon, who ferried souls across the Styx.——**septem diebus**: the ablative is occasionally used to express duration of time [AG. 424, b; H. 417, 2; B. 231, 1; HB. 440].

74. squalidus, *in mourning garb.*——**Cereris sine munere,** *without bread*, lit., the *gift of Ceres*, who presided over the growth of grain and fruit.

75. alimenta, predicate.

77. Haemum, a range of mountains in Thrace now called the Great Balkan.

GANYMEDES

MET. X. **143. vates,** Orpheus, whose sweet strains made the woods and wild animals follow him. The first **-que** connects *attraxerat* and *sedebat*, the second *ferarum concilio* and *turba volucrum.*

147. concordare, *were in harmony.*——**modos,** *tones.*

148. ab Iove, *from Jove*, i. e. with him as a starting-point.

150. plectro graviore, *with heavier plectrum*, i. e. in more heroic strain. The *plectrum* was properly the little stick with which the player picked the chords of the lyre. Cp. v. 152, *leviore lyra.*——**Gigantas . . . campis:** the struggle between the giants and the gods was said to have taken place on the Phlegraean plain in Macedonia.

152. opus est is followed here by two constructions, (1) the ablative *leviore lyra*, (2) the subjunctive *canamus*, the fuller form of which would be (*ut*) *canamus.*

153. superis, dative of agent after *dilectos* [W. 339; AG. 375; GL. 215; H. 431; B. 189; HB. 373].——**inconcessis ignibus,** ablative of quality. Translate by a clause, *who have known unlawful love*, **ignibus** being used of the fires of love.

155. Phrygii Ganymedis: Ganymedes was a son of one of the early kings of Troy

156. inventum . . . mallet, *some form was discovered which Jupiter preferred to his own*, lit., *which Jupiter preferred to be rather than what he was.*

157f. nulla . . . dignatur nisi, *yet he disdains to be changed into any bird except*, lit., *deigns to be changed by no bird except*, instru-

mental ablative [W. 386; AG. 417, b; GL. 404; H. 478, 4; B. 218, 5; HB. 423].

159. **mendacibus,** because they were not the wings of a real eagle, but of Jove in the shape of an eagle.

160. **Iliaden,** *the Ilian,* Ganymedes of Ilium, a poetical name for Troy.

161. **invita Junone:** she was jealous of him.

HYACINTHUS

MET. X. 162. **Amyclide,** vocative of **Amyclides,** *descendant of Amyclas,* Hyacinthus. Amyclas was the founder of Amyclae in Laconia. ——**in aethere,** *in heaven.*

163. **spatium (temporis) ponendi,** *time to do so.*

164. **quā,** *so far as.*

165. **pisci . . . aquoso:** when the sun passes from the constellation of the Fish into that of the Ram, i. e. when the spring comes.

166. **oreris:** the present system of *orior,* except the infinitive, is regularly of the third conjugation.

167f. **meus genitor,** Apollo.——**orbe in medio positi Delphi:** Delphi, the chief seat of Apollo's worship, was believed to be the exact centre of the world.

169. **deus,** Apollo.——**Eurotan:** the Eurotas was the principal river of Laconia, on the banks of which Sparta was situated.——**inmunitam:** it was not until 206 B. C. that walls were built around Sparta. The ancient Spartans were brought up in the belief that valor on their own part was the best defense which the city could have.

170. The cithara was the attribute of Apollo as the god of music and poetry, the bow as god of lightning and pestilence.——**sunt in honore,** *are held in honor.*

171. **inmemor ipse sui,** *forgetting himself.*——**non retia ferre recusat:** this was a service unbecoming a god.

172. **tenuisse,** the perfect infinitive instead of the present on account of the metre.——**comes,** as companion to Hyacinth.——**iniqui,** *rough.*

173. **longa adsuetudine,** *by long-continued habit,* i. e. being continually with Hyacinth.

174f. A lengthy poetical paraphrase for noon.——**Titan,** the Sun.

176f. **levant,** *they strip,* i. e. Apollo and Hyacinth.——**suco pinguis olivi splendescunt:** athletes were rubbed with oil. Cp. *Met.* VI, 241 *nitidae palaestrae.*

177. **disci:** the discus was a circular plate, sometimes of stone,

sometimes of bronze or iron. The aim of the contestants was to throw it as far as possible.

178. **quem libratum misit,** *which he poised and threw.*——**prius,** before Hyacinth.

180. **longo tempore,** ablative of measure of difference [W. 393; AG. 414; GL. 403; H. 479; B. 223; HB. 424], with the adverb *post.*

183. **Taenarides,** *the Taenarian,* Hyacinth. Taenarus was a promontory and town in Laconia.——**orbem,** the discus. Hyacinth ran to the spot where he saw that it was going to fall, that he might be ready to pick it up at once. It rebounded from the ground and struck him in the face.——**illum,** i. e. *orbem.*

184. **repercusso verbere,** *on the rebound.*——**subiecit,** *flung it up.*

187. **modo . . . modo . . . nunc.** Cp. *modo . . . interdum . . . nunc, Met.* III, 77ff.——**tristia,** *dire.*

188. **admotis herbis,** *by applying herbs.*

191. **linguis,** the stamens.

195. **sibi est oneri,** *is a burden to itself,* lit., *for a burden,* double dative [W. 345; AG. 382; GL. 356; H. 433; B. 191, 2; HB. 360].

196. **laberis,** *thou art perishing.*——**Oebalide,** vocative, *descendant of Oebalus.* Hyacinth is so called because he was a Spartan, Oebalus having been a king of Sparta.

197. **crimina,** in apposition to *vulnus.*

198f. **dolor . . . est,** *thou art my grief and my crime; thy death must be ascribed to my right hand.*

200. **nisi si,** *unless.*

201. **et,** *also.*

202. **merito,** adverb, translate, *as would be right.*

203. **quod . . . tenemur,** *but since we are prevented by the decree of fate.*

205. **te sonabunt,** *will sound thy praises.*

206. **flos novus,** i. e. that which sprang up from his blood. This is not the flower which we call hyacinth, but that known as the Turk's cap lily. It has white petals, on which are markings which bear some resemblance to *alaî,* the Greek exclamation of woe. Hence **scripto,** *by its inscription.*

207. **quo (tempore).——fortissimus heros,** Ajax (Αἴας), from whose blood the same flower was said to have sprung.——**se addat . . . eodem,** *shall associate himself with this flower, and (his name) shall be read on the same leaf,* i. e. the first two letters of his name. For the use of the subjunctive in **addat** and **legatur,** see W. 587; AG. 535; GL. 631; H. 591; B. 283; HB. 507, 1.

209. Construe *vero ore.*

210. **signaverat,** *had marked.*

211. **Tyrio ostro,** *than Tyrian purple.* The purple of Tyre was famous.

212. **quam lilia (habent).**

213. **illis,** i. e. the lilies.

216. **funesta littera,** *the dismal lettering,* i. e. *aiâi.*

218f. **in hoc aevi,** *to this day,* lit., *to this of time,* genitive of the whole (partitive genitive) [W. 357; AG. 346; GL. 369; H. 441; B. 201; HB. 346].——Order: *annua Hyacinthia, celebranda more priorum, redeunt praelatâ pompâ.* The festival Hyacinthia was celebrated for three days in the summer of each year.——**praelata pompa,** *with a show of festal parade. Praeferre* is frequently used of the images of gods and other sacred objects borne along in religious processions.

ATALANTA

MET. X. 560. **forsitan audieris,** *you may perchance have heard,* potential subjunctive.——**aliquam,** i. e. Atalanta.——**certamine cursus,** *in a foot-race.*

563. **laude . . . esset,** an example of the indirect disjunctive question with a particle (*ne*) in the second clause only. **formaene bono,** *or by the goodliness of her form.*

564. **scitanti de coniuge,** *to her asking about her (future) husband.* ——**deus,** Apollo, who presided over the famous oracle at Delphi.

566. **teque ipsa viva carebis,** *and living thou wilt be deprived of thyself,* i. e. metamorphosed. She was changed into a lioness.

568. **violenta,** *unsubdued.*

569. **potiunda,** *to be won.*

571. **praemia,** *as rewards,* predicate.

573. **formae,** *of her beauty.*

574. **ad hanc legem,** *on this condition.*

575. **Hippomenes,** son of Megareus, and great-grandson of Poseidon.

576. **cuiquam,** dative of agent.

578. **ut,** *when.*——**posito velamine,** *after her outer garment had been laid aside.* **posito** = *deposito.*

579. **meum:** it is Venus who is telling the story to Adonis (**tuum**).

581. (*vos*) *quos modo culpavi.* Cp. vv. 576, 7.

582. **peteretis,** subjunctive in indirect question.——**ignes,** *the fires (of love).*

585. **intemptata mihi,** *untried by me.*

587. **exigit,** *weighs.*

588. **Scythica non setius sagitta,** *not less swiftly than Scythian arrow.* The Scythians, nomads who ranged over a vast tract of country to the north of the Euxine (Black Sea), were expert archers. For the ablative, see W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416.

589. **Aonio iuveni,** *to the Aonian youth.* The *Aones* were an ancient Boeotian race, and the poets frequently use Aonia for Boeotia.

591. **ablata . . . plantis,** *the long robe borne back from her swift feet,* i. e. it streamed behind her as she ran.——**talaria,** a robe that reached to the ankles (*tali*).

592. Order: *et genualia picto limbo, quae poplitibus suberant (iactantur).*——**picto limbo,** ablative of quality [W. 394; AG. 415; GL. 400; H. 473, 2; B. 224; HB. 443].

594. **puellari candore,** ablative of quality.

595. **super atria candida,** *above a glistening hall.* The atrium, the central room of a Roman house, was open to the sky. In the case which the poet has in mind, the walls were lined with white marble slabs. A colored awning (*velum purpureum*), stretched horizontally under the opening in the roof, would give the walls tints other than their own (*simulatas*).

597. **hospes,** Hippomenes.

599. **ex foedere,** *in accordance with the agreement.* Cp. v. 572.

603f. **seu . . . fecerit,** *if Fortune shall make me prevail.*

605. **Megareus Onchestius,** *Megareus of Onchestus,* a city of Boeotia.

607. **nec virtus citra genus est,** *nor does my valor fall short of my birth,* lit., *on this side of.*

609. **Schoeneïa,** i. e. Atalanta, who was the daughter of Schoeneus, king of Boeotia.

611. **formosis iniquus,** *a foe to the comely.*

612. **carae discrimine vitae,** *at the risk of so precious a life.*

613. **non sum tanti,** *I am not worth it,* lit., *of such (worth),* genitive of value [W. 361, 362; AG. 417; GL. 380; H. 448; B. 203, 3; HB. 356].

615. **sed . . . est,** *but because he is still a boy.*——**aetas,** *his years,* i. e. his youth.

617. **ab aequorea origine quartus,** *fourth in descent from the god of the sea.*

618. **tanti:** see note on v. 613.

621. **coniugium . . . est,** *marriage with me is a cruel thing.*——**nubere,** *marry,* lit., *veil herself,* used of the woman.

623. Her tone changes.——**tui,** objective genitive [W. 351; AG. 348; GL. 363, 2; H. 440, 2; B. 200; HB. 354].

624. **viderit,** *let him see to it!* i. e. it is his own lookout; future perfect indicative with imperative force [GL. 245].

626. Her former feeling for him returns.

628. **non invidiae ferendae,** *of overwhelming unpopularity*, a predicative genitive of quality.

629. **velles:** the wish refers to present time, but the imperfect tense is used because the wish is regarded by the speaker as unattainable.

631. **at . . . est,** *but what a girl-face the boy has!*

636. **utque rudis,** *and as (you would expect in the case of a girl) inexperienced in love.*

638. **pater,** Schoeneus, the king.

639. **me,** Venus.—**proles Neptunia:** see v. 606.

640. **Cytherea,** Venus. Cythera, an island in the Aegean Sea, was one of the seats of Venus's worship.

641. **quos dedit,** *which she has caused*, as the goddess of love.

642. **non invida,** *favorable.*

644. **Tamasenum,** *of Tamasus*, an ancient city of Cyprus.

645. **telluris Cypriae,** the island of Cyprus, off the coast of Asia Minor.

646. **templisque . . . meis,** *and ordered that this endowment should be added to my temple*, i. e. *ager Tamasenus.*

648. **comam,** accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

650. **nulli,** dative of agent [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373].——**nisi ipsi,** *but himself.*

651. **usus,** *usefulness.*——**illis,** the apples.

652. **carcere,** *from the starting-point.* The cells from which the chariots started in the Roman circus were called *carceres.*——**pronus,** *swiftly*, lit., *bending forward.*

653. **summam libat harenam,** *skims over the surface of the sand.*

654. **putes,** *you would think*, second singular indefinite.

655. **canae,** *yellow.*

656. **adiciunt animos,** *stimulate.*

657. **incumbere,** *to spurt*, lit., *to lean over*, implying a special effort.

664. **longe,** *far distant.*

667. **declinat cursus,** *diverts her course.*——**volubile,** *rolling.*

668. **spectacula,** *the spectators' places.*

669. **cessata tempora,** *wasted time.*

672. **consequitur,** *catches up with.*

673. **inquit,** i. e. Hippomenes.

674. For **quo,** see note on *Met.* 11, 44.

675. **ab obliquo,** *sideways.*—**iuvenaliter,** *with the strength of youth.*

677. **sublato malo,** *to the apple which she had picked up.*

MIDAS

MET. XI. **85. hoc,** the punishment of his followers, the Bacchantes, for killing Orpheus. Bacchus had changed them into trees.——**ipsos agros,** *the country itself,* as well as its murderous women. It is Thrace that is referred to.

86. choro, the band of devotees that followed him.——**meliore,** i. e. than that which had murdered Orpheus.——**sui Timoli,** *his dear Timolis,* a mountain in Lydia famous for the culture of the vine.

87. Pactolon: the Pactolus was a river in Lydia said to roll down golden sands.

88. caris harenis, ablative of cause [W. 384; AG. 404; GL. 408; H. 475; B. 219; HB. 444].——**invidiosus,** *an object of envy.*

89. cohors, in apposition to *Satyri Bacchaeque.* Generally the appositive follows.——**Satyri,** creatures of the woods generally represented with pointed ears, two small horns, and a tail either like that of a horse or of a goat. They were connected with the worship of Bacchus.——**Bacchae,** *Bacchantes,* female devotees of Bacchus.——**frequentant,** *attend in throngs.*

90. Silenus, one of the Satyrs, the tutor and constant attendant of Bacchus. He is represented as an old man, fat, bald, and inordinately fond of wine.

92. Midas, king of Phrygia.—Construe *cui cum Cecropio Eumolpo.*

93. orgia *the Bacchic rites.*——**tradiderat,** *had imparted.*——**Cecropio,** *Athenian,* from Cecrops, the most ancient king of Attica.——**Eumolpo:** Eumolpus was a Thracian singer who introduced the Eleusinian mysteries into Attica. For the hiatus in the fifth foot, see Introduction, p. xxxviii.

94. qui, Midas.——**simul** = *simul ac.*

96. festum egit, *celebrated a festival.*

97. stellarum . . . agmen, *had brought up the rear of the sublime column of the stars.* The metaphor is military.

100. huic, Midas.——**optandi muneris arbitrium,** *the power of choosing a gift.*

101. altore recepto, *in the recovery of his tutor.*

102. ille, Midas.——**effice,** *bring it to pass that.*

104. munera solvit, *granted the boon.* In *solvere* there is implied also the fulfilment of his promise.

105. Liber, an old Italian deity identified with the Greek Bacchus. The two names are used interchangeably by the poets.——**petisset,** the subjunctive because the feeling expressed is not that of the writer

himself, but of Bacchus [W. 546; AG. 540; GL. 541; H. 588; B. 286; HB. 535, 2, a].

106. **Berecyntius heros,** *the Berecyntian hero*, Midas, son of the goddess Cybele, to whose worship Mt. Berecyntus in Phrygia was sacred.

107. **fidem,** *reliability.*

108. Construe *non altā ilice.*

109ff. Notice how the poet varies the account of the metamorphosis of the different objects into gold.

113. **demptum arbore,** *plucked from a tree.*

114. **Hesperidas:** the Hesperides were the daughters of Hesperus, the evening star. It was their duty to watch a garden in which the trees bore golden apples.——**putes,** *you would think.*

115. **admovit,** *applied.*——**radiare videntur,** *are seen to flash.*

116. Order: *ubi ille etiam palmas liquidis undis laverat.*——**ubi,** *when.*

117. **Danaën eludere posset,** *could have deceived Danaë.* Jupiter betrayed Danaë by changing himself into a shower of gold, and so gaining admittance to her.

118. **vix capit,** *can scarcely hold.*

120. **tostae frugis,** *bread*, which was made out of grain first parched and then trampled.

121. **Cerealia munera,** the bread.

124. **admoto dente,** *when the tooth had touched it.*——**premebat,** *covered.*

125. **auctorem muneris,** i. e. Bacchus, here put for *wine.*

126. **fusile,** *molten.*——**videres,** *you might have seen*, potential subjunctive, second singular indefinite.

128. **modo voverat,** *had just now wished for.*

130. **meritus,** *as he deserved.*

131. **splendida:** his arms, too, were covered with a layer of gold. Cp. v. 136 *neve maneas circumlitus auro.*

132. **Lenaee:** Lenaeus was a surname of Bacchus, derived from ληνός, *wine-press.*

133. **specioso damno,** *from this showy mischief*, dative [W. 337; AG. 381; GL. 345, R, 1; H. 427; B. 188, 2, d; HB. 371].

134. **deum,** genitive plural.

135. **restitut . . . solvit,** *restored him, and canceled the boon granted in fulfilment of the contract.* Notice the different force of **munera solvit** in this verse and in v. 104. Yet in both we have the idea of *freeing, undoing*, for in the first case Bacchus freed himself from the obligation which he had incurred by his vow, in the second he revoked the boon itself.

138. **per iugum nītens,** *toiling up the ridge,* of Mt. Timolus, on which the river Pactolus rises.——**labentibus obvius undis,** i. e. up-stream.

140. **qua plurimus exit,** *where it issues forth in greatest volume.*

141. **subde,** *plunge.*

142. **succedit,** *enters.*——**vis aurea,** the power to change everything into gold.

144f. **nunc,** i. e. in the poet's own day.——**iam . . . venae,** *although the seed of the vein was received in an age now long past,* lit., *the seed of a vein now old,* etc.

145. **auro . . . glaebis,** *yellow with clods full of gold,* lit., *sodden with gold.*

THE GREEKS AT AULIS

MET. XII. 1. The last story of the eleventh book contained an account of the transformation of Priam's son Aesacos into a water-fowl. ——Order: *Priamus pater, nescius Aesacon adsumptis alis vivere, lugebat.*

3. **inferias inanes:** the offerings made at the tomb were useless since Aesacon still lived.——**Hector,** the eldest and most distinguished of the sons of king Priam.

4. **Paris** was absent on the expedition on which he abducted Helen.

6. **coniuratae,** *banded together by oath.* The oath taken by the Greek chiefs to recover Helen is transferred to the ships in which they sailed.

7. **commune,** substantive, *the united force.*——**Pelasgae,** *Grecian.*

10. **Aulide:** Aulis was a seaport of Boeotia, the meeting-place of the ships of the different contingents going to Troy.

12. **ut,** temporal, *just as.*

16. **simul:** the English translation should connect this with *matrem.* ——**damna,** *her losses,* that is, her young ones.

19. **Thestorides,** *Thestor's son,* the seer Calchas.

20. **nostri laboris,** possessive genitive.

21. **digerit,** *divides.*

22. **ille,** the serpent.

23. **servat serpentis imagine saxum,** *keeps the stone in the form of a serpent,* i. e. as a stone preserves the form of a serpent.

24. **Aoniis,** *Boeotian.*——**Nereus,** son of Oceanus and Tethys, here used for the sea.

27. **nec enim nescitve tacetve,** *for he both knows and says,* lit., *he is neither ignorant nor silent.*

28. **virginis deae,** Diana, whose anger had been aroused against

Agamemnon, king of Mycenae and leader of the host, because he had killed her hind.

29. pietatem, here the love which king Agamemnon bore his daughter Iphigenia.

30. Order: *Iphigenia, castum cruorem flentibus ministris datura, ante aram stetit.*

32. nubem oculis obiecit, *interposed a cloud before their eyes.*——**inter officium turbamque sacri,** *in the midst of the performance of the rite and the commotion attending it.*

34. supposita cerva, *by secretly substituting a hind.*——**Mycenida,** accusative, *the Mycenaean,* i. e. Iphigenia, who lived in Mycenae.

35. qua decuit, *in a befitting manner,* lit., *in what way it befitted her* (*to be appeased*).

36. Phoebes, *of Phoebe,* i. e. Diana.

38. Phrygiâ potiuntur harenâ, *take possession of the Phrygian shore,* i. e. make a landing. For the ablative, see W. 387; AG. 410; GL. 407; H. 477; B. 218, 1; HB. 429.

40. triplicis mundi, consisting of *terrae, fretum,* and *caelestes plagae.*

41. quod est usquam, *everything in every place,* lit., *what is anywhere.*——**regionibus,** *by* (*wide*) *tracts,* ablative of measure of difference [W. 393; AG. 414; GL. 403; H. 479; B. 223; HB. 424].

43. tenet, *is in possession.*——**legit,** *has chosen.*

44. tectis, *to the dwelling.*

46. tota (**domus**).

47. fremit, *resounds.*

51f. atras increpuit nubes, *has made the dark clouds rumble.*——**extrema,** *far-distant.*

53. veniunt: the subject is *milia rumorum,* to which *leve vulgus* is in apposition.

55. volutant, *roll along,* transitive.

56f. hi . . . hi, *some . . . others.*——**vacuas,** i. e. always ready to listen.——**alio,** adverb, *elsewhere.*——**mensura ficti,** *the measure of the lie.*

62. ipsa, i. e. *Fama.*——Construe *quid rerum.*

ACHILLES AND CYCNUS

MET. XII. **64. haec,** i. e. *Fama.*——**Graias rates,** subject of *adventare* after *feceratnotum.*

67. fataliter, *in accordance with the decree of fate.* It had been prophesied that the first Greek to land should perish.

68. magno stant Danais, *cost the Greeks dear.* **magno,** ablative of

price [W. 395; AG. 416; GL. 404; H. 478; B. 225; HB. 427]. **stare,** *to stand in, cost.*

69. fortis animae, i. e. Protesilaus.——**cognitus (est),** *became known to them.*

70. Phryges, the Trojans. Troy was in Phrygia.——**Achaica,** *Greek.*

71. Sigea litora: Sigeum was a promontory near Troy.

72. leto, *to death.*——**proles Neptunia, Cycnus,** *Neptune's son, Cycnus.*

73. instabat, *was pressing on.*

74. Peliacae cuspidis, *of his Pelian spear,* i. e. cut on Mt. Pelion in Thessaly.

76. decimum . . . erat: it was not till the tenth year of the war that Hector was killed by Achilles.——**dilatus,** *deferred.*

77. colla . . . pressos, *whose foam-flecked necks were burdened by the yoke,* lit., *burdened as to their,* etc., accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

81. The *quod* clause explains *solamen.* The subjunctive is used because it expresses not so much Achilles's feeling as what should be Cycnus's feeling. The consolation is suggested to Cycnus for his benefit.

82. hactenus, *thus far.*——**Aeacides:** Achilles was the grandson of Aeacus.

84. nil effecit, *he effected nothing.*

85. ut hebeti ictu, *as if with a dull blow.*

86. nate deâ, Achilles, son of the sea-goddess Thetis.

88f. equinis fulva iubis, *of tawny horsehair.*——**onus,** in apposition to *parma.*

90. decor . . . istis, *adornment is the aim of these.*

91. ob hoc, i. e. for the sake of adornment.

93. est aliquid, *it is something,* an understatement meaning *it is a great advantage.*——**satum Nereïde,** *a Nereid's son,* as Achilles was, Thetis having been one of the daughters of Nereus.——**sed (esse satum illo) qui,** etc., i. e. Neptune.

96f. et aes . . . boum, *broke through both the bronze and the first nine layers of bull's hide.* **novena** is an example of the poetical use of the distributive instead of the cardinal.

97. orbe: the layers of hide were circular.

98. tela, poetical plural.

100. sincerum, *sound.*

101. destringere, *touch.*

103. **inritamina**: pieces of red cloth were used to make the bull angry, just as at bull-fights in Spain to-day.

104. **elusaque vulnera sentit**: the bull sees that it does not succeed in hurting the object of its frenzy.

105. **tamen**, i. e. angry as he was.

106. **ergo**, *then*. He had seen that there was no defect in the spear, and so he concludes that the weakness must be in his own arm.

107. Order: *vires quas ante habuit*.——**effudit**, *exhausted*.

108–112. **Lyrnesia**, *of Lyrnesus*, a town in Troas.——**Tenedon**: Tenedos was the capital of the island of the same name off the coast of Troas.——**suo sanguine**, *with the blood of their own citizens*.——**Ĕētiōnēas**, *of Ĕētion*, king of Thebes in Cilicia.——**Caicus**, a river of Mysia.——**Telephus**, a king of Mysia, one of the sons of Hercules. These exploits of Achilles are generally assigned to a later period of the war.

114. **valuit**, *has proved its strength*.

115. **veluti male crederet**, *as if he believed but little in*. For the subjunctive, see W. 567; AG. 524; GL. 602; H. 584; B. 307; HB. 504, 3.

116. **adversum**, *opposite him*.

117. **subiecta pectora**, *the breast beneath*.

118. **plangente**, *striking*.

121. **in hoc**, *in the case of this one*, i. e. Cycnus.

122. **repetit**, *seeks again*.——**fraxinus**, *the ashen spear*.

124. **inde**, *thence*, i. e. from his shoulder.

125. **signatum**, *marked*.

127. **sanguis Menoetae**. Cp. v. 119.

130. **parmam . . . cernit**, *sees that shield and helmet are pierced by the blade*.

131. **laedi quoque**, *are even injured*.

132. Order: *adversa ora et cava tempora retecti viri clipeo et capulo ter quater pulsat*.

135. **illum**, i. e. Cycnus.

137. **aversos passus**, *his retreating steps*.

138. **quem**, i. e. the stone.——**super**, postpositive.——**impulsum**, *stumbling*.

141. **vincla trahit galeae**, *draws tight his helmet-straps*.——**subdita**, *fastened beneath*.

145. **volucrem, cuius**, etc., i. e. a swan.

THE DEATH OF ACHILLES

MET. XII. **580. deus,** Neptune.

581. in volucrem Phaëthontida, i. e. into a swan, so called because one of Phaethon's friends was transformed into the same shape.——**corpus nati,** Cycnus, whose death at the hands of Achilles forms the subject of the last selection.

583. exercet . . . iras, *nurses the vindictive anger of a foe,* lit., *more vindictive than (exists) among fellow-citizens.*

584. fere, with *duo per quinquennia.*

585. intonsum Smintheа, *unshorn Smintheus,* Apollo, who is represented with long hair. He was called *Smintheus* as the destroyer of field-mice (*σμίνθος, mouse*), and received special honors in this capacity in the city of Chryse in Mysia, and in Rhodes.——**compellat,** *addresses.*

586. Order: *longe gratissime de natis fratris:* Apollo was a son of Jupiter.

587. According to the story, Neptune and Apollo, having displeased Jupiter, were compelled to serve Laomedon, king of Troy, for wages. They built the walls of the city, but Laomedon refused to keep his part of the bargain.——**inrita:** the ultimate fall of the city is assumed.

589. Order: *ecquid doles tot milia, defendentia muros, caesa (esse).*

590. ne persequar omnes, *not to enumerate all.*

591. subit (mentem).——Hectoris circum sua Pergama tracti: According to some accounts the body of Hector was dragged around the walls of Troy behind Achilles's chariot.——**Pergama,** another name for Troy.

592. bello cruentior ipso, *more bloody than war itself* [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

593. operis nostri, the walls of the city. Achilles was the most famous of the Greek warriors.

594f. det mihi se, *(I hope) he may trust himself to me!* i. e. venture on the sea. The subjunctive is optative [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].——Order: *faxo (ut) sentiat quid triplici cuspide possim.*——**faxo,** an old form for *fecero.*

596. necopinum, *off his guard.*

597. animo patruique suoque, *his uncle's and his own feeling.*

598f. in agmen pervenit Iliacum, *reached the Trojan lines.*

600f. Order: *Parin spargentem rara tela per ignotos Achivos:* his archery was desultory, and aimed at obscure Greeks. It was Paris (a son of Priam) who by his abduction of Helen, wife of the Greek chief

Menelaus, caused the war.——**fassus deum,** *having confessed that he was a god.*

602. tuorum, *of thy own people.*

603. vertere, present imperative passive, used reflexively.——**Aeaciden,** Achilles, whose father was Peleus, son of Aeacus.

605. Peliden, Achilles.

607. Order: *hoc fuit quod,* etc., *quod* being the object of *gaudere.*——**post Hectora,** i. e. after Hector's death. Priam even in his great sorrow could rejoice at Achilles's death.

608. tantorum, *of so great* (*warriors*).

610. femineo Marte, a gibe at the effeminacy of Paris.

611. Thermodontiaca bipenni, by the battle-axe of Penthesilea, queen of the Amazons, who dwelt on the Thermodon, a river of Pontus. The Amazons fought on the Trojan side.

612. timor ille Phrygum, *that terror of the Phrygians* i. e. of the Trojans.

614. arserat, *had been burned,* i. e. on the funeral pyre.

616. compleat, subjunctive in a clause of characteristic after an indefinite antecedent [W. 587, 588; AG. 535; GL. 631; H. 591; B. 283; HB. 521, 1].

617. Order: *at gloria, quae totum orbem compleat, vivit.*

618. haec mensura, *this measure,* i. e. the measure of his fame, extending over the whole world.

619. nec . . . sentit, *and does not know empty Tartarus,* i. e. does not really die.

THE WANDERINGS OF AENEAS

MET. XIII. **624. spem,** *its hope,* i. e. Troy's.——**sacra altera,** in apposition to *patrem.* This was Anchises.

625. Cythereïus heros, Aeneas, son of Venus, to whom the island of Cythera was sacred.

626. de tantis opibus, i. e in Troy.

627. Ascanium suum, his son.——Construe *profugā classe.*

628. ab Antandro: Antandrus was a maritime town at the base of Mt. Ida from which Aeneas's ships sailed.——**scelerata . . . terram:** Polydorus, son of Priam, had been treacherously killed by the Thracian king Polymestor.

631. Apollineam urbem, Delos, the birthplace of Apollo.

632. hunc, Aeneas.——*quo rege homines* (*regebantur, quo*) *antistite Phoebus rite colebatur.* **colebatur** is used both with *homines* and *Phoebus*

by zeugma [W. 740; AG. 640; GL. 690; H. 751, 2, n; B. 374, 2, a; HB. 631, 7]

634. delubra nota, those of Apollo, Diana, and Latona.——**duas . . . retentas,** the trunks of the palm and of the olive-tree to which Latona clung during her travail.

637. caesarum, *slaughtered.*

638. tapetibus, *couch-covers.*——**positis . . . altis,** *when coverlets had been laid on high couches,* lit., *coverlets having been placed high.*

639. munera . . . Baccho, partake of bread and wine.

641. fallor, an habebas, *am I mistaken, or did you have?*

642. quantum reminiscor, *so far as I remember.*

643. niveis vittis, which he wore as priest of Apollo.

647. Order: *quod enim auxilium mihi (est) filius absens?*

650. augurium, the gift of prophecy.——Order: *altera munera voto fideque maiora.*

651. femineae stirpi, his daughters.

653. laticem meri canaeque Minervae, wine and oil. The olive-tree was sacred to Minerva.

655. Atrides, Agamemnon, son of Atreus, the leader of the Greek host in the Trojan war.

656. Order: *ne putes nos quoque non ex aliqua parte vestram procellam sensisse.*——**vestram procellam,** the storm of the Trojan war.

658. Order: *et imperat (ut) Argolicam classem caelesti munere alant.*

662. miles, collective, the soldiers of Agamemnon.

663. pietas, their brother's natural affection for them.——**consortia corpora,** *his sisters' bodies. Consors* is also used substantively for brother or sister.

665. defenderet, *would defend.*

668. etiamnum libera, *still free. Etiamnunc* is the usual form.

670. muneris auctor. Cp. v. 650f.——**miro perdere more,** subject of *vocatur.*

673. tuae coniugis, Venus.

676. mensa: the dining-table of the Romans, which Ovid has in mind, was small and portable.

677. cum die, *at daylight.*

678. antiquam matrem cognataque litora: Dardanus, the ancestor of the royal race of Troy, was said to have come originally from Italy.

680. nepoti, Ascanius.

681. cratera, *a mixing-bowl,* the vessel in which the wine and water were mixed.

682. Aoniis, *Aonian,* i. e. *Boeotian: see* note on *Met.* I. 313.—— **Ismenius,** *Theban.* The Ismenus was a river near Thebes.

684. Hyleus, *of Hylae,* in Boeotia.——**longo argumento,** *with an elaborate theme.*

685. urbs, Thebes, which was known as the city of the seven gates.

688. pectora, accusative of the part affected (Greek accusative) [W. 321; AG. 397, b; GL. 338; H. 416; B. 180; HB. 388, 389].

689. videntur, *are seen.*

692. facit, *he represents,* i. e. Alcon, the artist. The story is that Thebes was sorely afflicted by a pestilence, and, an oracle having said that relief would come only after two virgins had been sacrificed, Menippe and Metioche, the daughters of Orion, killed themselves with their shuttles.

693. hac . . . illac, *here . . . there.*——**non femineum,** having nothing womanish about it, *heroic.*

694. demisso, *deep.*——**inertia tela,** the shuttles which were ill adapted for such a deed.

696. celebri in parte, *in a much frequented part.*

697. geminos exire depends upon *facit,* v. 692.

698. Coronas: it has been suggested that this name was given to them because they sprang from the ashes of the virgins (*κόραι*).

700. Order: *hactenus (crater erat asper) fulgentibus signis antiquo aere, summus crater erat asper inaurato acantho.*——**summus crater,** the upper rim.

702. datis, *than those given,* i. e. to them; ablative with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].——**custodem,** in apposition to *acerram.*

706. tenuere (cursum), i. e. the Trojans.——**loci Iovem,** *the climate of the place.* Jupiter, the god of heaven, is frequently used by the poets for the air.

707. centum urbibus, of Crete.

708. Ausonios, *Italian.*

709f. Strophadum portubus infidis: the Strophades were two islands off the coast of Messenia, the abode of the Harpies, of whom Aëllo was one.

711. Dulichium: Ithaca, Samos (different from the island of the same name off the coast of Asia Minor), and Neritos were islands in the Ionian Sea, belonging to the kingdom of Ulysses. Ithaca was the most important.

713. praeter erant vecti = *praetervecti erant.* The tmesis (i. e. the separation of the component parts of the word) is on account of the metre.——**certatam lite deorum:** Apollo, Diana, and Hercules contended for the possession of Ambracia, a town in the south of Epirus on the west coast of Greece. The decision was left to Cragaleus, who assigned

it to Hercules, whereupon Apollo changed Cragaleus into stone. **certatam Ambraciam** = *Ambraciam de qua certatum est.*

714. **sub imagine,** translate, *which has the form.*

715. **Actiaco ab Apolline:** Actium was the promontory on the Ambracian gulf where Octavian (afterward Augustus) defeated Antony and Cleopatra in 31 B. C. In commemoration of the victory, the temple of Apollo which stood there was repaired, and the Actian games revived.

716. **terram Dodonida:** Dodona was a city in Epirus, famous on account of the oracle of Jupiter in an oak-grove there. The rustling of the leaves was regarded as the voice of the god.

717. **Chaonios sinus,** on the northwest coast of Epirus.——**rege Molosso,** Munichos. Molossia was a strip of country in the eastern part of Epirus. The sons of Munichos, having been attacked by robbers, took refuge in a building, where they defended themselves so valiantly that the brigands, despairing of dislodging them in any other way, finally set fire to the building. The besieged were then changed into birds, and so escaped.

718. **subiectis pennis,** *on the wings with which they had been supplied.* ——**fŭgĕre.**

719 **Phaeacum rura,** *the land of the Phaeacians,* the fabled inhabitants of the Isle of Scheria (Corcyra) in the Ionian Sea.——**felicibus,** *fruitful.* The fair orchards of the Phaeacians are described in the seventh book of the Odyssey.

720. **ab his,** i. e. after leaving the Phaeacians.——**vati Phrygio,** Helenus, son of Priam and Hecuba, famous as a soothsayer.

721. **Buthrotos,** a town on the coast of Epirus.——**simulata Troia,** *an imitation of Troy,* a city in Epirus built by Helenus, and named Troy.

724. **Sicaniam,** *Sicily.*——**pinnis,** *capes.* Cp. the other name for Sicily, *Trinacria, three points,* i. e. Pachynos, Lilybaeon, and Peloros. See note on *Met.* v, 346.

727. **ad Arctos aequoris expertes:** the Great and the Little Bear appear to the inhabitants of our hemisphere never to set.

728. **subeunt,** *approach.*

AENEAS IN LATIUM

MET. XIV. 527. **hinc,** from the kingdom of Diomedes in Apulia.—— **legati,** those of Turnus, king of the Rutulians ——**ferentes,** *reporting.*

528. **Aetola:** Diomedes had formerly reigned in Aetolia

530f. **datur,** *is sacrificed.*——**pinea texta,** i. e. the ships.

533. **Mulciber,** a surname of Vulcan, the fire-god.

535. has pinus Idaeo vertice caesas (esse) depends upon *memor*.

536f. sancta deum genetrix, Cybele, the mother of the gods. Mt. Ida was one of the seats of her worship.——**tinnitibus . . . buxi,** *filled the air with the jingle of clashing cymbal and the soft note of the flute* The approach of Cybele is heralded by the sound of instruments used in her service **buxi**: the flute was made of boxwood.

538. domitis leonibus: her car was drawn by lions.

540. ait, i. e. Cybele.

542. intonuit, *it thundered.*

545. Aestraei fratres, the winds, who were sons of the Titan Astraeus.

546. e quibus . . . usa, *and the kindly mother, making use of the strength of one of them,* i. e. of one of the winds. **alma parens,** Cybele.

552. sinus, *the hull.*——**mediis carina subdita navigiis,** *the keel laid along the center of the ship's bottom.* lit., *laid under the middle of the ship.*

554. lina, *the ropes.*

555. Order: *et Naïdes aequoreae illas undas, quas ante timebant, virgineis lusibus exercent.*——**exercent,** *disport themselves in.*

557. duris in montibus ortae: the trees which had supplied timber for the ships grew on Mt. Ida.

558. celebrant, *frequent.*——**tangit,** *affects.*

560. iactatis, *storm-tossed.*

561. supposuere manus, to prevent their sinking.——**Achivos,** *Greeks.*——**Phrygiae,** *Trojan.*——**Pelasgos,** *Greeks.*

563. Neritiae ratis, *of the ship of Ulysses.* The island of Neritos formed part of his kingdom. The shipwreck took place off the island of Thrinacia (to be identified with Trinacria, i. e. Sicily), on which his followers had killed some of the cattle of Helios.

564. rigescere puppim Alcinoi: Alcinous was king of the Phaeacians. See note on *Met.* XIII, 719. One of their ships conveyed Ulysses to Thrace in a night, but on its return, just as it came in sight of the harbor, it was changed into a rock by Poseidon.

565. increscere, *grow over.*

567. monstri, *of the prodigy.*——**Rutulum,** collective.

568. deos: Juno aided the Rutulians, Venus the Trojans.

569f. Turnus had originally made war on Aeneas because the latter had married Lavinia, daughter of Latinus, king of Latium. She had been betrothed to Turnus.

571. vicisse: the perfect infinitive expresses the idea of completion. They wished the war over.——**deponendi (bella),** *of giving up.*

573. Turnus cadit, cadit Ardea: note the chiasmus.——**Turno sospite,** *while Turnus lived.*

574. **quam**, Ardea.

575. **tepidā favillā.**

576. **congerie e media,** *out of the middle of the débris.*——**tum primum cognita praepes,** *an unknown bird.*

577. **everberat,** *shakes off.*

579. **nomen urbis,** Ardea, which also means *heron.*

580. There is a play on the two meanings of *Ardea*, the name of the town and of the bird, and on the double meaning of *deplangere, to strike* and *to mourn.* This last force arose from the custom of beating the breast in time of affliction.

THE DEIFICATION OF AENEAS

MET. XIV. 583. **opibus,** *the power.*

584. **tempestivus,** *ready.*——**Cythereïus heros,** Aeneas, son of Venus of Cythera.

585. **ambierat,** *had solicited.* **que** connects *ambierat* and *dixerat.*——**parentis,** Jupiter.

586. **circumfusa,** *throwing her arms around.*——Construe *numquam dure.*

587. **sis,** optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].

588. **de sanguine nostro,** (*blood*) *of my blood.*

589. **numen,** *godhead.*

590. **des,** subjunctive in a clause of proviso [W. 563–5; AG. 528; GL. 573; H. 587; B. 310; HB. 529].——**inamabile regnum,** the lower world, which Aeneas had visited to consult the shade of his father Anchises as to his future.

592. **coniunx regia,** Juno who had been steadily hostile to the Trojans.

594. **caelesti munere,** *the boon of heaven,* i. e. deification.

595. **quaeque petis, pro quoque petis** = *et tu quae petis, et is pro quo petis.*

596. **grates agit.** See note on *Met.* II, 152.

597. **iunctis columbis,** *her yoke of doves.*

598. **litus Laurens,** part of the coast of Latium.——**tectus harundine Numicius,** *the reedy Numicius,* a small river of Latium.

600. **hunc . . . abluere,** *she bids him purge Aeneas of all that was subject to death.* **hunc,** the god of the Numicius. The river and the river-god are identified.

602. **corniger:** river-gods were represented with horns.

603f. repurgat et respergit, *purges and cleanses away.*

605. lustratum, *purified.*

607. turba Quirini, the Romans. Quirinus was the name given to Romulus, the first king of Rome, after his deification.

ROMULUS AND HERSILIA

MET. XIV. **772. proximus,** *next,* i. e. succeeding Procas, the father of Numitor and Amulius.——**iniusti Amuli:** Amulius had usurped the throne in defiance of the rights of his elder brother Numitor.——**miles,** collective.

773f. Numitor subsequently regained his lost sovereignty (*amissa regna*) through the efforts of his grandsons, Romulus and Remus.

774. festis Parilibus, the festival of *Parilia* (*Palilia*) was celebrated on the twenty-first of April in honor of Pales, the tutelary deity of shepherds and cattle. This has been kept as the anniversary of the foundation of Rome even down to the present time.

775. Tatius, king of the Sabines. War was made by him and his people to recover the Sabine women, who had been carried off by the Romans.

776. arcis viâ reclusâ, *opening the way to the citadel.*

777. animam exuit, *lost her life.* Tarpeia, the daughter of Tarpeius, the governor of the Roman citadel, treacherously agreed to open the gate to Tatius and his soldiers, if they would give her what they had on their left arms. She meant their bracelets of gold, but they fulfilled only the letter of their promise by throwing their shields upon her.

778. sati Curibus, *those sprung from Cures,* i. e. the Sabines, ablative of source [W. 378; AG. 403, a; GL. 395; H. 469; B 215; HB. 413]. *Cures* was the name of their capital.

779. corpora victa sopore, the Romans asleep in the citadel.

780. portas, the gates of the city which was situated on the Palatine hill. The citadel was on the Capitoline.

781. Iliades, *Ilia's son,* Romulus. His mother, Rhea Silvia, daughter of Numitor, is frequently called Ilia by the poets.——**ipsa Saturnia,** Juno, the old foe of the Trojans, and of their descendants the Romans.

782. Venus, who befriended the Romans as the descendants of her son Aeneas

784. clausura fuit, *was about to close.*——**nisi quod,** *but,* lit., *except that.*

785. Iano, *to the temple of Janus,* an arched passage which was the regular form of the temples of Janus He was the god of entrances

786. **Naïdes,** *water-nymphs.* There was a spring near the gate.

788. **nec nymphae sustinuere,** *nor did the nymphs withstand.*

789. **elicuere,** *lured forth.*

790. **ora,** *the opening.*

791. **fecundo,** *copious.*

794. Order: *et aquae, quae modo Alpino rigori certare audebatis, and ye waters, who just now,* etc.

795. **non ceditis ignibus ipsis:** they had become hot sulfur springs.

797. **rigidis,** *rough.*——**promissa,** by Juno.

798f. **praestructa,** *made impassable.*——**Martius,** *Roman.* Mars was reputed to be the father of Romulus, and so the guardian divinity of the Romans.——**miles,** collective.——**quae,** i. e. *arma. Arma offerre* means *to assume the offensive.*

801. **suis,** *its own,* i. e. the bodies of Roman soldiers.

803f. Order: *tamen placet bellum pace sisti, nec in ultima ferro decertare, Tatiumque accedere regno.*——**placet,** *it is decided.* **in ultima,** *to the last.* **accedere,** *be admitted to.* Romulus and Tatius ruled jointly.

806. Romulus is addressed.——**Mavors,** an old name for Mars.

809. **res Romana,** *the Roman state.*——**nec . . . uno,** *and does not depend on the personality of a single chief.*

811. **solvere,** *to fulfil.*——**ablatum . . . caelo,** *to remove from the earth, and give him a place in heaven.*

812. **concilio praesente deorum,** *in the presence of the assembled gods.*

815. **rata sit,** optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].——**summa,** *the substance.*

818. The subject of **sensit** is *Gradivus,* a surname of Mars.——**rapinae,** i. e. the carrying off of Romulus to heaven.

819. **innixus hastae,** *leaning on his spear.* For the dative, see W. 332; AG. 370; GL. 347; H. 429; B. 187, iii; HB. 376.——**pressos temone cruento,** *kept in check by the bloody pole,* i. e. by the yoke which was fastened to the end of the pole. **cruento,** from its frequent use in battle.

820. **conscendit equos,** i. e. his chariot drawn by horses.

821. **pronus . . . lapsus,** *gliding down through the air.*

823. **suo Quiriti,** collective, *to his Romans.* After the amalgamation of the Romans and the Sabines, the people were called *Quirites* (perhaps from *Cures,* the Sabine capital) in their civil capacity, *Romani* in their political and military capacity.

824. **Iliaden:** see note on v. 781.

825. **dilapsum (est),** *vanished.*——**sic . . . caelo,** *so is the ball of lead, shot from the broad sling, wont to melt in mid-air.* The Romans seem to have really believed that bullets could be shot from slings with such force that they would melt in the air.

827. **pulchra subit facies,** *a beautiful form takes its place,* i. e. the place of his mortal body.

828. (*talis*) *qualis est forma trabeati Quirini.*——**Quirini:** see note on *Met.* XIII, 607.——**trabeati,** *in his royal robes.* The poet has in mind some statue of Romulus so arrayed.

829. **flebat . . . coniunx,** *his wife was weeping for him as lost.* **coniunx,** Hersilia. She was one of the Sabine women captured by the Romans.

830. **Irin:** Iris was a messenger of the gods.——**limite curvo,** a reference to the shape of the rainbow, with which Iris was identified.

832. **O et,** hiatus. See Introduction, p. xxxviii.

834. **ante,** adverb.

835. **si . . . est,** *if thou dost care to see thy husband.*

836. **duce me,** *with me as guide.*——**colle Quirini:** by the Romans of Ovid's time the deified Romulus was identified with the god Quirinus, whose chief seat of worship was on the Quirinal.

838. **paret** (Iris).——**pictos per arcus:** see note on v. 830.

839. **compellat,** *addresses.*

840. **verecundo,** because she knew that she was in the presence of a goddess.

841. **namque . . . liquet,** *for although it is not easy for me to say who thou art, yet it is clear.* This parenthesis is inserted to explain her not calling the goddess by name.

842. **offer,** *show.*

845. **Romuleos,** *of Romulus,* i. e. of Rome.——**virgine Thaumantea,** *the Thaumantian maid,* Iris, whose father's name was Thaumas.

847. **a cuius lumine flagrans,** *and with its bright light shining on her.*

THE DEIFICATION OF JULIUS CAESAR

MET. XV. 745. **hic,** Aesculapius, a son of Apollo, deified after his death for his knowledge of medicine. The poet has just described his coming from Epidaurus to Rome, and the establishment of his worship on the island in the Tiber.

746. **Marte togaque,** *in military and in civil life.*

747. **magis:** the correlative is *quam* in v. 750.——**finita triumphis.** *ending with triumphs.* The honor of a triumph, a magnificent military procession and pageant, was granted to a Roman general, if he had won an important victory.

748. **properata gloria rerum,** *his quickly won glory of achievement.*

750. **sua progenies,** Augustus, the reigning emperor He was the

grand-nephew and adopted son of Julius Caesar. The poet is indulging in some of the flattery common at the time.——**de Caesaris actis,** *of Caesar's acts,* lit., *out of.* It is in this use of *de* that we see most clearly the origin of the French *de.*

751. **pater huius,** predicate, *as his father,* i. e. Augustus's father.

752ff. Some of Julius Caesar's achievements are enumerated.——**plus:** the correlative is *quam* in v. 758.——**aequoreos domuisse Britannos:** he made two exped tions to Britain, in 55 and in 54 B. C., but only the tribes on the southeast coast were subdued.——**perque . . . rates:** after the battle of Pharsalus in B. C. 48, Caesar made an expedition to Egypt (47 B. C.). This was the occasion of the so-called *Bellum Alexandrinum.*——**septemflua flumina Nili,** the seven mouths of the Nile. ——**Numidasque . . . Iubam:** he finally defeated the army of the Pompeian party at Thapsus in Africa in 46. Juba, king of Numidia, had furnished a contingent to the enemy's forces.——**Cinyphium,** *African,* properly *Cinyphian,* i. e. pertaining to the Cinyps, a river of Libya.——**Mithridateis . . . Pontum:** in 47 B. C. he went to Pontus in Asia Minor, where he defeated Pharnaces, a son of Mithridates, near Zela. Mithridates had been a troublesome enemy to Rome, and his name was still a dangerous tradition.

758. **tantum virum,** Augustus.——**genuisse,** more flattery. Augustus was only his adopted son.——**quo praeside rerum,** *with whom as ruler of the world.*

760ff. The poet advances the wofully flimsy argument that Caesar was deified in order to establish the divine origin of Augustus.——**hic,** Augustus.——**ille,** Caesar.——**quod,** the necessity of Caesar's deification. ——**ut,** *when.*——**aurea Aeneae genetrix,** i. e. Venus, guardian deity of the Julian gens, who claimed descent from Iulus, son of Aeneas

763. **pontifici,** i. e. Caesar, who, besides his many other offices, held that of Pontifex Maximus, or chief priest of the state.——**coniurata arma,** *the arms of conspirators,* i. e. of Brutus, Cassius, and their associates, who assassinated Caesar on the Ides of March.——**moveri,** *set in motion.*

764. **ut cuique erat obvia,** *as she met each one.* She talked to them individually.——**quanta mole,** *with what great power.*

765. **mihi:** she identifies herself with her descendant Caesar.—— **parentur,** subjunctive in indirect question.

766. **caput,** *the life,* i. e. of Caesar

768. **iustis,** *well-grounded.*

769. **modo,** *now.*——**Tydidae,** *of Tydeus's son,* i. e. Diomedes. He wounded Venus in one of the battles before Troy. His native place was Calydon in Aetolia.——**vulneret,** subjunctive in a relative causal clause [W. 586, 4; AG. 535, e; GT. 633; H. 592; HB. 523].

771 **natum,** Aeneas.

772. **sedes silentum,** *the abode of the dead* referring to Aeneas's visit to the lower world.

773. **Turno,** king of the Rutulians, who waged war with Aeneas in Latium.

774. **Iunone:** Juno was always opposed to the Trojans.

775. **mei generis,** *of my race.*——**timor hic,** *this (present) fear,* i. e. for the safety of Caesar.

776. **En . . enses,** *Look! See you the impious swords being sharpened?*

777f. **neve . . Vestae,** *and do not extinguish the fire of Vesta by the murder of her priest.* Vesta, the goddess of the hearth-fire, was worshiped in every house and in the city as a whole. The state worship was in the hands of the order of the Vestals, six girls chosen from the best families in Rome. It was their duty to keep the sacred fire burning, for its cessation was held to portend disaster to the state. As *Pontifex Maximus* Caesar had the supervision of the order. and any calamity befalling him would affect the services of the Vestals.

781. **veterum sororum,** i. e. of the fates, Clotho, Lachesis, and Atropos.

782. **signa hand incerta,** *no uncertain signs.*

783ff. A list of the portents that preceded the assassination is given. ——**ferunt,** *they say.*

785. **tristis,** *darkened.*

788. What seemed to the superstitious to be showers of blood were caused by particles of red sand blown across from Africa mingling with the rain. This phenomenon is not infrequently mentioned by Roman writers.

789. **caerulus,** *dark.*——**vultum,** accusative of the part affected (Greek accusative).

790. **lunares currus,** *the car of the moon.*

791. **Stygius,** *dread (as Styx).*

792f. Notice the repetition of *mille locis.* The whole passage is highly rhetorical.——Order: *cantus et minantia verba feruntur sanctis lucis audita (esse).*

794. **litat,** *gives favorable omens.*——**magnos . . . monet,** *and the entrails give warning that mighty disturbances are impending.*

795. **caput,** *the head (of the liver).*——**caesum,** predicate. It was regarded as a bad omen if any of the vitals were mutilated during the sacrifice.

800. **praemonitus deum,** *the warnings of the gods.*——**stricti gladii,** *drawn swords.*

802. curia: the assassination took place in the curia, a meeting-place for the senate, which formed part of Pompey's group of buildings in the Campus Martius.

803. Cytherea, Venus.

804. Aeneaden, Iulius, the descendant of Aeneas.——**molitur,** *strives.*

805. Atridae, *Atreus's son,* Menelaus. For the use of the dative with verbs of *taking away,* see W. 337; AG. 381; GL. 345, R, 1; H. 427; B. 188, 2, d; HB. 371.

806. Diomedeos, of Diomedes.

807. genitor, Jupiter.

808. intres licet, *you may enter.* The fuller form of expression would be (*ut*) *intres licet.* See W. 504; AG. 527, b, n; GL. 607; H. 564, ii, 1; B. 308, a; HB. 531, 2.

809f. cernes . . . ferro, *there thou wilt see the archives of fate, built on a mighty scale out of bronze and solid iron.* **molimine vasto,** ablative of quality with *tabularia.*

815. referam, *I will tell* (*thee*).

816. hic, pro quo laboras, Caesar.

817. perfectis . . . annis, *having finished the years which he owed the world,* i. e. which the fates had destined him to spend on earth.

819. natus suus, Augustus.

820f. impositum onus, *the burden imposed on him,* i. e. the burden of empire.——**unus,** *by himself.*——Construe *fortissimus ultor caesi parentis.*——**nos in bella suos habebit,** *will have us on his side in the wars,* more literally, *for the wars.*

822. illius, Augustus.——**obsessae moenia victa Mutinae:** Mutina in Cisalpine Gaul was hard pressed by Antony, when Octavian (afterwards Augustus) drove him from its walls, 43 B. C.

823f. Pharsalia, the region about Pharsalus in Thessaly, where Julius Caesar defeated Pompey.——**Emathia,** *Emathian.* Emathia was a district of Macedonia.——**Philippi,** in Macedonia, was the scene of Octavian's victory over Brutus and Cassius. The poet is mistaken in writing as if the latter battle took place on the same site as the former.

825. magnum nomen: the reference is to the defeat of Sextus, son of the great Pompey, in a naval battle off Mylae in Sicily, 36 B. C.

826. Romani ducis taedae, *to marriage with a Roman leader,* i. e. Antony, who had married Cleopatra, queen of Egypt.

827. non bene fisa, *not wisely trusting.*——**cadet:** her fleet was defeated by that of Octavian in B. C. 31 off Actium in Acarnania.——**illa,** Cleopatra.

828. servitura (esse).——Canopo: Canopus, a city of canals, was on

the western mouth of the Nile. It is here used for the country generally.

829. barbariam, *foreign countries*, subdued by Augustus.——**gentes,** in apposition to *barbariam*.——**ab utroque iacentes oceano,** *situated on both seas*, i. e. in the East and in the West.

831. huius, *his*, referring to Augustus.

833. leges feret, *will propose laws.*

834. mores reget, *will regulate morals.*

835. venturorum nepotum depend, like **futuri temporis,** on *aetatem*.

836. prolem . . . natam: Tiberius, the son of Augustus's wife Livia, was adopted by the emperor, and succeeded him.

837. ferre nomen suum: as was usual, Tiberius took the name of his adoptive father.——**curas,** i. e. of empire.

838. nec nisi cum, *and only when*.——**Pylios annos,** *the years of the Pylian*, i. e. Nestor of Pylos, who lived to see three generations of men. Augustus died in 14 A. D. at the age of seventy-six.

839. He was deified after his death.

840. hanc animam, that of Julius Caesar.

841. fac iubar, *make into a star*.——**Capitolia nostra:** Jupiter's temple was on the Capitol.

842. ab excelsa aede: a temple was built to Caesar in the Forum.

843. Venus passed immediately from heaven, where she had had the conference with Jupiter, to the senate house, where Caesar had been murdered.——**mediâ sede senatus,** *in the middle of the senate's assembly-hall.*

845. Order: *recentem animam sui Caesaris membris eripuit.*

847. lumen capere, *kindle.*

848. emisit sinu, *let slip from her bosom*.——**illa,** i. e. *anima*.

849. spatioso limite, *along a broad track.*

850. nati . . . illo, *and seeing the good deeds of his son he acknowledges that they are greater than his own, and rejoices that he is surpassed by him.* **nati,** of Augustus. **fatetur,** i. e. Julius, now a star.

852. hic, Augustus.——**paternis (actis),** *to those of his father*, i. e. Julius Caesar.

853. libera . . . iussis, *yet rumor, unrestrained and obeying no commands.*

854. una in parte, *in one respect*, i. e. in asserting his superiority to Caesar.

855ff. These lines contain examples of sons who surpassed their fathers.——**Agamemnonis:** Agamemnon was the leader of the Greeks who fought against the Trojans.——**Theseus,** son of Aegeus, king of Athens, slew the Minotaur, a monster part bull, part man. It was

kept in the Cretan labyrinth, and to it the Athenians had been compelled to send a yearly sacrifice of seven boys and seven girls.

857. ipsos, Julius Caesar and Augustus.

858. Saturnus: the Romans identified Saturn with the Greek Cronos, and so made the former the father of Jupiter.

859. mundi regna triformis, sea, earth, and sky.

861f. di Aeneae comites, the Penates, whose images Aeneas carried with him from Troy.——**quibus . . . cesserunt,** *to whom fire and sword yielded,* i. e. who survived fire and sword.

862. di Indigetes, Roman heroes who had been deified, as, for example, Aeneas.——**Quirine** see note on *Met.* XIV, 836.

863. Gradive: Gradivus was a surname of Mars.

864. Vesta . . . penates: a temple of Vesta had been built close to Augustus's palace on the Palatine.

865. Phoebe domestice: a temple of Apollo had been built next to that of Vesta.

866. qui . . . arces: the temple of Jupiter was on the same side of the Capitol as the Tarpeian rock. It was from the latter that criminals were thrown.

868. sit, optative subjunctive.

869. caput Augustum = *Augustus.* Order: *orbe, quem temperat, relicto.*

870. accedat, subjunctive by attraction [W. 620; AG. 593; GL. 629; H. 652 ; B. 324 ; HB. 539].

EPILOGUE

871. Iovis ira, thunderbolts.

873f. illa dies finiat, *let that day put an end to.*

875. parte meliore, his fame as a poet, which would be immortal. ——**mei,** genitive of the whole (partitive genitive) [W. 357; AG. 346; GL. 369; H. 441; B. 201; HB. 346].

877. patet, *extends.*

BRISEIS TO ACHILLES

HEROID. III. 1. Order: *littera, quem legis,* etc.——**littera,** *the handwriting.*

2. barbaricā manu, Briseis was from Lyrnessus in Mysia, and so only imperfectly acquainted with Greek.——**notata,** *written.*

3. Order: *quascumque lituras adspicies,* etc.——**lituras,** *blots.*

4. et, *even.*

5. **sit mihi queri,** *let me complain,* lit., *let it be to me to complain.*——**de te dominoque viroque,** *about you, both my lord and my husband.*

7. **ego quod sum tradita,** *that I have been handed over,* substantive clause, subject of *est.*

8. **quamvis . . . est:** she recalls some of the circumstances of her removal, and decides that he is to blame after all.——**quoque,** *too.*

9. **simul** = *simul ac, as soon as.* Eurybates and Talthybius were the heralds sent by Agamemnon to bring back Briseis.

11. **alter . . . vultum,** *each glancing at the other's face.* **iactantes** agrees with the plural idea involved in *alter in alterius.*

12. **quaerebant . . . amor,** one of the many feminine touches in the *Heroides.* Briseis expresses the shame she felt at the thought that the heralds, seeing how readily Achilles gave her up, would infer that the love, which he was supposed to have for her, did not exist.

13. **differi potui:** *I need not have been given up at once,* lit., *I could have been deferred.*——**poenae mora** *a stay of punishment,* i. e. of her being given up to Agamemnon.

15. **rupi capillos,** *I tore my hair.*

16. **infelix . . . capi:** it seemed to her like a repetition of her experience when her native town had been sacked, and she was taken prisoner by Achilles.

21. **sed . . . fui,** *but grant that I was given up, because I had to be given up.* **data sim,** concessive subjunctive.——**tot noctibus,** an example of the ablative used to express duration of time [AG. 424, b; H. 417, 2; B. 231, 1; HB. 440]

22. **nec repetor,** *nor am I demanded back.*

23. **Menoetiades,** *Menoetius's son,* Patroclus, the great friend of Achilles.

24. **hic,** *here.*

25 **nec repetisse . . . reddar,** *it is not enough to have failed to demand me back. You fight to prevent my return.* With **parum** supply *est.* Briseis refers to Achilles's treatment of the embassy sent by Agamemnon, of which an account is given in the following lines.

27. **Telamone et Amyntore nati,** *the sons of Telamon and Amyntor,* Ajax and Phoenix.

28. **ille,** Ajax, who was Achilles's cousin.——**gradu sanguinis,** *by kinship.*——**ille comes:** Phoenix had been Achilles's tutor at the court of Peleus, and had accompanied him to Troy.

29. **Laerta satus,** *Laertes's son,* Ulysses; ablative of source [W. 378; AG. 403, a; GL. 395; H. 469; B. 215; HB. 413].——**redirem,** subjunctive in a clause of purpose.

30. **auxerunt . . . prece,** *added soft supplication to great gifts.*

35. **quodque . . . est,** *and what might have been omitted.* The words sound a note of jealousy. Cp. v. 37, *sed non opus est tibi coniuge.*——**forma praestante,** ablative of quality [W. 394; AG. 415; GL. 400, H. 473, 2; B. 224; HB. 443].

36. **Lesbides:** Lesbos was an island in the Aegean Sea, off the coast of Troy.——**corpora capta,** in apposition to *puellae Lesbides.*

38. **ex . . . tribus:** in Homer, *Iliad* ix. 286, the names of Agamemnon's three daughters are Iphianassa, Chrysothemis, and Laodice.

39. **sic . . . fuissem,** *on such terms I should have been ransomed by you from Atreus's son,* i. e. Agamemnon.

40. Order: *illa, quae dare debueras.*

41. **fieri tibi vilis,** *to be held cheap by you,* dative of reference [W. 335; AG. 378; GL. 352; H. 425, 4; B. 188; HB. 370].

42. **quo,** *whither.*

43. **an** here introduces the alternative to which the speaker's opinion inclines, namely, that bad luck persists in attending those who have once been unfortunate.

44. **mollior inceptis meis,** *more favorable than my first experiences,* lit., *than my beginnings.*

45. **Marte tuo:** see note on v. 2 ——**Lyrnesia,** *of Lyrnessus.*

46. **patriae pars magna meae,** i. e. a very important person there. The words are an imitation of Virgil, *Aeneid* ii, 6.

47. **vidi . . . erat:** she had seen her three brothers killed when the town was sacked.

49. **quantus erat,** *at his full length.*——**fusum,** *stretched.*

50. **pectora iactantem sanguinulenta,** *heaving his blood-stained breast.* ——**virum,** *husband.*

51. **tot . . . unum,** *to make up for so many lost, I have had you alone. Compensare* is used with the accusative and ablative with the force of *to balance one thing against another.*

53. **mihi utile fuisse capi,** *had been a good thing for me to be captured.*——**iuratus,** *swearing* from the deponent *iuror.*——**numina,** *godhead.*——**matris aquosae,** the sea-goddess Thetis.

54. **scilicet,** ironical, *forsooth.*

56. **et mecum . . . opes,** *and flee from the wealth that is offered you with me.*

57. **quin etiam fama est,** *nay more, there is a rumor.*

58. **velle,** *intend.*——**Nŏtis.**

59. **quod scelus ut,** *and when this crime.*——**miserae mihi,** dative of reference [W. 335; AG. 377; GL. 350; H. 425, n; B. 188; HB. 368].

61. **cui,** interrogative, *to whom?*

63. devorer optative subjunctive, *may I be swallowed up!*——**ante:** the correlative is *quam* (v. 65).

65. Phthiis, *Phthian.* Phthia in Thessaliotis was the birthplace of Achilles.——**canescant:** the subjunctive is used after *antequam* when the verb expresses an anticipation. Cp. also *videam*, v. 66.

66. relicta, *left behind.*

69. In her anxiety to accompany him she is willing to go as a captive. ——**nupta,** *as a bride.*

70. est . . . manus, *I have a hand skilful in softening wool*, i. e. in spinning it into yarn. The subjunctive clause depending on *apta* is to be compared with the subjunctive after *dignus*. [W. 588, 3; AG. 535, f.; GL. 631, 1; H. 591, 7; B. 282, 3; HB. 513, 3].

71. Achaidas, *Achaean*, i. e. Greek.

72. eatque, *and let her go.* For the subjunctive, see W. 483; AG. 440; GL. 264; H 559, 3; B. 278; HB. 531.

73. socero, Peleus, king of Thessaly, son of Aeacus, who was a son of Jupiter by Aegina.

74. senex Nereus: Nereus was called *the old man of the sea.* As the father of Achilles's mother Thetis, he would be *prosocer* to Achilles's wife.

75. nos . . . tuae, *I, your lowly maid.*——**data pensa:** *pensum* was the amount of wool weighed out to a slave to be spun in a day.—— **trahemus,** used of drawing out the wool into thread, *will spin.*

76. stamina, the threads hanging from the distaff.

77. exagitet . . . uxor, *only let not your wife rail at me, I pray.* This is a point on which Briseis has misgivings, as we see from the next line.

78. nescio quo modo, *in some way or other.*——**aequa,** *fair.*

79. coram, *in your presence.* Greek and Roman matrons were sometimes very cruel to their maids.——**patiare,** jussive subjunctive. Cp. *dicas* in the next line.

80. leviter, *gently.*

81. On second thoughts, Briseis is willing even to suffer at the hands of Achilles's wife rather than lose him altogether: *you may even allow (her to do this), provided I am not left behind in contempt.*

83. quid tamen exspectas, *yet what are you waiting for?* His withdrawal from the field had had its results. Agamemnon had shown himself contrite, and all the Greeks were humbly soliciting him to help them. There was no reason why he should persist in his inaction longer.

84. Graecia = *Graeci, the Greeks.*

86. Danaas, *Greek.*

88. preme, *overwhelm.*

89. desinat, *let it cease.*

90. causa modusque, *the beginning and the end.*

92. Oenides, *Oeneus's son,* Meleager. He was famous for having killed the boar that was devastating the country near Calydon in Aetolia, where his father reigned. Subsequently a war broke out between the Calydonians and the Curetes, who lived at Pleuron, a neighboring city. Both peoples had taken part in the boar hunt, and both claimed the animal's head and skin. In the course of the contest Meleager slew his mother's brothers, who were fighting on the side of the Curetes Cursed by his mother for what he had done, he retired from the contest, and was only induced to return by his wife's entreaties. The story is told in *Iliad* ix, 527ff.

93f. fratribus . . . parens, *deprived of her brothers, the mother cursed her son, (once) her hope.* **caput,** his life. **parens,** Althaea.

95. positis secessit ab armis, *laid down his arms, and withdrew.*

96. patriae: Calydon was being sorely pressed by the Curetes.

97. felicior illa, *happier she (than I)!*

98. pro nullo pondere, *as if of no weight.*

99. nec tamen indignor, *and yet I am not indignant.*——**nec . . . gessi,** *nor did I claim to be your wife,* lit., *bear myself as.*

100. saepius vocata, *though often called.*

101. dominam, *mistress.*

121. pro tutis (factis), *instead of safety.*

122. parta bellando gloria, *glory won by making war.*

123. an . . . probabas, *or was it only till you captured me that you approved of savage wars?*

124. laus, *fame.*

125. di melius (dent), *the gods forbid!*——lit., *may the gods grant (something) better!*——**vibrata,** *hurled.* The word is first used of the preliminary brandishing.

126. transeat, *pierce.*——**Pelias hasta:** see note on *Met.* XII, 74.

127. legata, *as an envoy.*

129f. Phoenix, Ulysses, and Ajax had been the members of the embassy sent by Agamemnon to treat with Achilles. Cp. vv. 27ff.—— **Teucri frater:** both Ajax and Teucer were sons of Telamon.

131. est aliquid: see note on *Met.* XII, 93.

132. praesentis sui, *of one's presence,* lit., *of oneself (being) present.*

133. sis licet, *although you be.*——**matris,** Thetis, whose name is here used for the sea.

134. ut, concessive, *although.*——**comminuere,** *you will be softened.*

135. nunc quoque, *even now,* late as it is.——**sic,** *so,* i. e. on this condition.——**omnes impleat annos,** *fill out the full sum of his years.*

136. **eat ad arma,** *go to battle.* Pyrrhus, the youthful son of Achilles and Deïdamia, was at this time in Scyros at the court of Lycomedes, his mother's father. It was only after Achilles's death that he was brought to Troy by Ulysses.

139. **nostri,** objective genitive [W. 351; AG. 348; GL. 363, 2; H. 440, 2; B. 200; HB. 354].

140. **(me) quam.**

141. **utque facis,** *and as you are acting.* A continuation of his present conduct would result in her death.——**abiit,** *has declined.*

142. **hoc animae,** *my poor life,* lit., *this of life,* **hoc** being the demonstrative of the first person, and **animae** genitive of the whole (partitive genitive) [W. 357; AG. 346; GL. 369; H. 442; B. 201; HB. 346].—— **spes tui,** *hope of you,* objective genitive. See note on v. 139.

144. **nec . . . tibi mori,** *nor will bidding a woman die bring great glory on you.*

145. **corpora,** *my body,* poetical plural.

147. **dea,** Athene, who prevented Achilles from falling upon Agamemnon with his sword. The scene is described in Homer, *Iliad* i, 194ff.

149. **potius serves,** optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].

150. He had spared her life when he destroyed her native town.

151f. **Neptunia Pergama,** Troy, which had been built with Neptune's aid.

153. **me modo venire iube,** *only bid me come.*——**domini iure,** *by your right as master.*

CARMENTIS AND EVANDER

FAST. I. 461. **proxima Aurora,** the next day, the eleventh of January.——**Tithono relicto:** Tithonus was the husband of Aurora, and at the end of each night she left his couch to announce the coming of the sun to gods and men.

462. **Arcadiae deae,** Carmentis.——**sacrum pontificale,** *the priestly rite.*

463. **te quoque, Turni soror,** the nymph Iuturna.

464. **Virginea aqua:** Rome was supplied with water from sources at varying distances. The water was brought by aqueducts, which ran partly underground, and partly above ground in channels of masonry supported by stone arches. It is the *aqua Virgo,* built by Agrippa, to which reference is here made. It began about eight miles from the city, and its name was derived from the fact that the spring from which

it drew its supply was first pointed out to some Roman soldiers by a girl (*virgo*).——**Campus,** the Campus Martius.

465. **causas . . . sacrorum,** *the causes and nature of these sacred rites.*

467. **ipsa . . . ductum,** Carmentis, whose name was derived from *carmen, a prophecy.* Prophecies and oracles were generally expressed in verse.

468. **proposito,** *plan.*

469. **orta prior lunâ,** *older than the moon.* Ovid is paraphrasing the Greek adjective προσέληνος, which the Arcadians applied to themselves in furtherance of their claim to immemorial antiquity.——**ipsi,** i. e *tellus Arcadia.*

470. **a magno Arcade,** *from great Arcas,* the mythical progenitor of the Arcadians.

471. **hic,** *here.*——**utroque,** *on both sides of his family.*

472. **sacrae:** she was worshiped on account of her prophetic powers.

473. **simul** = *simul ac, as soon as.*——**aetherios:** her gift of prophecy was regarded as of heavenly origin.

474. **ore dabat pleno,** *uttered with sonorous voice.*——**dei,** Jupiter.

475. **nato . . . sibique,** *that trouble was impending over her son and herself.*

476. **fidem,** *credence.*

477. **nimium vera:** her prophecies of impending misfortune had proved to be but too true.

478. **Parrhasium Larem,** *his Arcadian home.* Parrhasia was a town in Arcadia, but the adjective is used generally, with the force of *Arcadian.*——**Larem,** here for the home over which the *Lar familiaris* was supposed to exercise tutelary powers.

480. **tibi,** dative of agent with gerundive [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373].

481. **sic erat in fatis,** *thus was it fated.*

482. **deus,** *a god.*

483. **meriti poenam,** *punishment for a fault. Meritum* may mean either that which deserves good in return, or that which deserves evil, *merit* or *demerit.* Here it has the latter meaning.

484. **crimen,** subject of *abesse.*

485. **conscia . . . est,** *according to each man's conscience.*

487. **nec . . . passus,** *yet do not mourn as if thou wert the first to suffer such ills.* For the use of **nec** with the imperative, see AG. 450, notes 4 and 5; GL. 270, n; H. 561, 4; HB. 464, b.

489. **idem,** neuter accusative.

490. **Cadmus,** the founder of Thebes, who had been exiled from Phoenicia by his father the king.

491. **Tydeus,** son of Oeneus, king of Calydon, who was obliged to flee from his native country on account of a murder which he had committed. He went to Argos, and, marrying an Argive princess, became the father of Diomedes, who grew up to be one of the most famous of Greek warriors.——**Pagasaeus:** Pagasa was a town on the coast of Thessaly, where the Argo had been built for Jason.

493. **omne . . . est,** *every soil is a native land for the brave.*

494. **vacuo . . . patet,** *whatever lies open in heaven's free round.*

495. **tamen:** fierce as a storm may be, *yet* it will not last for a year.

498. **Hesperiam tenet,** *makes for Italy.* **tenet** = *tenet cursum.* Italy is frequently called *Hesperia*, i. e. *the Western Land*, by the poets.——**doctae monitu Carmentis:** Carmentis accompanied him, and directed his course.

499. **amnem,** the Tiber.

500. **Tuscis . . . aquis,** *was passing up the Tuscan stream.* **Tuscis:** the Tiber flowed between Etruria and Latium.

501. **illa,** Carmentis.——**Tarenti:** a swampy part of the campus Martius was called *Tarentum.*

502. **sola,** *lonely.*

503. **utque erat,** *and just as she was.*——**inmissis capillis,** *with streaming hair.*——**puppem ante,** *in front of the stern.* She stood beside the man at the tiller.

504. **torva:** so she seemed when the frenzy of inspiration seized her.——**regentis iter,** i. e. the helmsman.

505. **in dextram ripam,** the Latin side of the river.

506. **pinea texta,** the pine deck of the ship.——**non sano,** *frenzied.*

507. **neve daret saltum,** *from leaping.* The clause depends on *est retenta* [W. 514; AG. 558, b; GL. 548; H. 595, 2; B. 295, 3; HB. 502, 3, b].

509. **petitorum locorum,** *of regions sought.*

510. **novos deos,** Roman heroes who were deified after death.

512. **Naïadumque chori,** *and ye bands of Naiads.* The Naiads were river-nymphs, the name being derived from *νάω, to flow.*

513. **bonis avibus,** *under favorable auspices.* The flight of birds was a prominent element in Roman divination, and *avis* is frequently used with the force of *omen.*

514. **ripa ista,** *that bank of thine.*——**felici pede,** *with auspicious foot.*

515. **fallor,** *am I mistaken?*——**colles,** the hills upon which Rome was built.

516. The poet has in mind the world-wide empire of Rome in his own day.——**iura petet,** *will seek laws from.*

517. **olim,** *some day.*

519. **et iam,** *and presently.*——**Dardaniae pinus,** *Trojan ships.* Carmentis is prophesying the coming of Aeneas and his followers to Italy. The epithet **Dardaniae** is derived from Dardanus, the mythical ancestor of the Trojans.

520. **hic quoque,** *here, too,* as well as at Troy, where Helen was the cause of the war.——**femina,** Lavinia, daughter of Latinus, king of Latium. Turnus, king of the Rutulians, to whom she had been formerly betrothed, attempted to take her from Aeneas, to whom her father had given her in marriage

521. **Palla,** vocative of **Pallas,** son of Evander, and so grandson of Carmentis.——**funesta arma:** he died in battle.

522. **non humili vindice,** Turnus himself.

523. **vinces, Troia:** Rome having been built by Trojans, her history was regarded as a continuation of that of Troy, and her supremacy over Greece and the rest of the world was looked upon as a vindication of the destruction of Troy at the hands of the Greeks.

526. **hic cinis,** *these ashes,* i. e. of Troy, from which the Roman power would spring.

527. **iam** is used here of what is to happen in the immediate future. Cp. v. 519.——**sacra,** images of his household gods and other sacred objects.——**sacra altera,** in apposition to *patrem.* He rescued his father Anchises from the burning city.

528. **Iliacos,** *Trojan,* from Ilium, one of the names of Troy.——**Vesta:** see note on *Met.* XIV, 777.

529. **idem,** *the same man.* Both Julius Caesar and Augustus held the office of *Pontifex Maximus,* and in this capacity had supervision over the order of the Vestals. They were deified after death, hence *deo.*

533. **inde,** *then.*——**nepos natusque dei,** Tiberius, the adopted son of Augustus, who was the adopted son of Julius Caesar. He succeeded Augustus, and was reigning when this passage was written.——**licet ipse recuset:** On Augustus's death Tiberius pretended that he did not wish to be emperor.

534. **caelesti mente,** flattery on the part of the poet, who hoped that Tiberius might be induced to allow him to return to Rome.

535f. **ut . . . sic,** *as . . . so.*——**Augusta Iulia,** the mother of Tiberius, and wife of Augustus. Her name had been Livia until she became a member of the Julian gens by adoption.

538. **substitit . . . sonos,** *her prophetic tongue stopped in the middle of her words.* The use of *in* and the accusative indicates the point which she had reached.

539. **exsul,** Evander.

540. This line comes from the poet's heart, for his own place of exile was a dreary spot on the shores of the Black Sea, and his one longing was to return to Rome.

542. **Arcade,** *than the Arcadian*, ablative with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

543f. **Erytheidas:** Erythea was a small island in the Bay of Cadiz, where the giant Geryon lived. To drive off Geryon's cattle had been one of the labors imposed on Hercules, and it was on his return from Spain with his booty that the hero visited Evander, as is described in this passage.——**heros claviger:** Hercules is regularly represented with a club and a lion-skin.

545. **domus Tegeaea,** *the Arcadian's house.* Tegea was a town in Arcadia, but the adjective is here used generally.

547. **Tirynthius actor,** *the Tirynthian herdsman.* Hercules is so described because he was brought up at Tiryns in Argolis.

550. **aversos,** *backward.*——**Cacus,** son of Vulcan, a monstrous giant, who lived in a cave under the Aventine.

552. **finitimis hospitibusque,** *to neighbors and to strangers.*

554. **Mulciber,** one of Vulcan's names.

555. **pro,** *instead of.*

557. **ora,** *skulls.*

559. **Iove natus,** ablative of source [W. 378; AG. 403, a; GL. 395; H. 469; B. 215; HB. 413]. Hercules was the son of Jupiter and Alcmene.

560. **furta,** *the stolen* (*cattle*).

563. **ille,** Cacus.——**praestruxerat,** *had barricaded.*

564. **iuga,** *yokes of oxen.*

565. **hic,** Hercules.——**caelum . . . illis:** Hercules had on one occasion taken the place of Atlas in supporting the heavens on his shoulders.

567. **simul** = *simul ac.*

569. **collata dextra,** *in a hand-to-hand struggle.*

571. **quis,** old ablative for *quibus*, **saxis stipitibusque** being its antecedents.——**male fortis:** *male* in such combinations has a negative force.

573. **Typhoëa:** Typhoeus was a giant buried by Jupiter under Mt. Aetna.——**credas,** *you would believe*, second person singular indefinite.

575. **Alcides,** Hercules, the grandson of Alceus.——**adducta,** *drawn back*, as a preliminary to the blow.

576. **adverso:** *adversus* is used of a person or thing *opposite.*——**sedit,** *came down.*

581f. The **ara Maxima** was a very ancient monument in Rome, standing in the cattle-market (*forum boarium*).

583f. Carmentis prophesies the deification of Hercules.——**Hercule . . . suo,** *when the earth shall have enjoyed Hercules long enough as her own,* i. e. when he shall be translated to heaven.

585. vates, Carmentis.——**ut,** *as.*

HOW THE FABII FOUGHT FOR ROME

FAST. II. **193. Idibus,** of February, and so the thirteenth.——**agrestis Fauni:** Faunus was an old Italic god of agriculture and grazing.

194. hic, *here.*——**discretas rumpit aquas,** *divides and breaks the waters,* **discretas** being used proleptically [W. 740; H. 493; B. 374, 5; HB. 631, 11].——**Insula,** the island in the Tiber opposite Rome.

195. Veientibus armis, *by the arms of the Veientians.* The people of Veii, an Etruscan city on the river Cremera, about twelve miles from Rome, were for a long time among the most formidable of Rome's enemies.

196. ter centum, ter duo, three hundred and six in all.——**Fabii:** the Fabian clan (*Fabia gens*) was an ancient patrician house, whose roll included many names distinguished in the service of the state.

198. gentiles, the members of the gens, *clansmen.*——**professa manus,** *a volunteer band,* in apposition to *gentiles.*

199. miles generosus, collective, *soldiers of noble birth.* Every man was a patrician.

200. quīs, an old form of the ablative = *quibus.*

201. Carmentis . . . Iano, *the shortest way is by the right opening of the gate of Carmentis.* The gate was commonly called *Porta Carmentalis,* being close to the temple of Carmentis.——**Iano,** the name given to any arched passageway.

202f. In the poet's time there was a superstition that bad luck attended any one who left the city by the right arch of this gate. Ovid explains this as going back to the fact that the Fabii had passed this way on their ill-fated expedition.——**illā (viā)** *by that way.*——**fama refert,** *rumor says.*

205. celeri passu, *with swift stride.*——**Cremeram:** the Cremera fell into the Tiber on the Etruscan side a few miles above Rome.——**rapacem:** it was in flood at the time, as is described in the next line.

207. loco ponunt, *pitch.*

208. Tyrrhenum per agmen, *through the Tuscan line.* The Etruscans are frequently called *Tyrrheni.* This is sometimes explained as due to

the belief that they were sprung from the Τυρρηνοί, an early Greek people. ——**Marte,** the battle-god for the battle itself.

209. Libyca de gente, *of Libyan breed.* Libya was a country of northern Africa.

211. diffugiunt, *scatter.*

213. cadunt, i. e., the Etruscans.

214. arma tecta, *hidden warfare.*

215. campi ultima, *the edges of the field,* accusative.

217. rara, *here and there.*

219. undis pluvialibus, *by rain-water.*

220. fluit, *melts.*

221. sata, *sown fields.*

223. latis discursibus, *with incursions far and wide.*

224. metus alter, *fear of anything else.*

227. fraude perit virtus, *through craft does valor perish.*

229. faciant, potential subjunctive, *could do* [W. 485; HB. 517, 1].

231. longe, *far.*

232. fulmineo ore, *with its murderous jaws.*

233. non inulti, *not unavenged.*

236. perdidit, *destroyed.*

237. ut, *that,* introducing a clause of purpose.——**Herculeae:** the founder of the Fabian family is said to have been a son of Hercules by Vinduna, daughter of Evander.

241. olim, *in time to come.*

242. cui, dative of agent with *restituenda* [W. 339; AG. 374, 375; GL. 215; H. 431; B. 189; HB. 373].——**res,** *the state.*——**cunctando,** ablative of the gerund, *by delaying.* The poet refers to Q. Fabius Maximus, who was appointed Dictator after Hannibal's victory at Lake Trasimenus in 217 B.C. He persistently avoided a decisive engagement with the Carthaginian, and his policy of inaction gained for him the title of *Cunctator.* Subsequent events, however, proved the wisdom of his course.

THE WORSHIP OF MINERVA

FAST. III. **809. una dies medra est,** *one day intervenes,* i. e. between the festival just described and the *Quinquatrus* of Minerva, with which this passage deals.

810. The festival lasted five days. The name *Quinquatrus* was, however, really derived from the fact that it began on the fifth day after the Ides.

811. **nec fas (est)**, *nor is it right.* *Fas* means that which is right from a religious point of view, as opposed to *ius*, that which is right legally.

813. **super**, adverb, *besides.*——**rasa harena**, *in the smooth arena*, where gladiatorial combats were given.

814. **ensibus exsertis laeta est**, *delights in drawn swords.*——**bellica dea**: Minerva was believed to be able to guide men through the perils of war. She was represented with helmet, shield, and coat of mail.

815. **Pallada**: Minerva was identified by the Romans with the Greek goddess Pallas Athene.

816. She was, first and foremost, the goddess of wisdom.

817. **lanam mollire**: she was the patroness of weaving and other crafts.

818. **colos**, *the distaffs.* These held the masses of wool from which the thread was spun.

819. **stantis telas**, the vertical threads which formed the warp.——**radio percurrere**: the woof was made by the shuttle (*radius*) passing horizontally in and out of the threads of the warp.

820. **rarum**, used of the loose texture of an incomplete fabric.——**pectine**, *by means of the comb*, which was used to drive home the threads of the woof after they had traversed the whole breadth of the warp.——**denset**, from *denseo, ēre, becomes close packed.*

821. **qui . . . aufers**, i. e. the fuller.

822. **velleribus . . . paras**, the dyer.

823. **invita Pallade**: so firmly fixed was the idea that skill in crafts was imparted only by Minerva that the expression *invita Minerva* was used with the force of *contrary to one's natural bent.*——**Tychio**, *than Tychius*, the famous worker in leather mentioned in Homer, *Iliad*, VII, 221.——**licet**, *although.*

825. **antiquo conlatus Epeo**, *compared with old Epeus*, who built the wooden horse by means of which Troy was captured.——**manibus**, *in respect of workmanship*, ablative of specification [W. 396; AG. 418; GL. 397; H. 480; B. 226; HB. 441].

827. **Phoebea arte**, *by the art of Phoebus*, i. e. medicine. Phoebus was the god of healing, but the profession, like other arts and sciences, was under the patronage of Minerva.

829. **turba**, in apposition to *vos.*——**fere censu fraudata**, *generally cheated out of your fees*, ablative of separation [W. 375; AG. 401; GL. 390; H. 462; B. 214; HB. 408]. Schoolmasters (*magistri*) very frequently had difficulty in collecting their dues from the pupils' parents.

831. **quique moves caelum**, i. e. the engraver, *caelum* being *the chisel.*——**tabulam . . . uris**, the painter in encaustic.

832. **quique . . . manu,** the sculptor.

833. **mille operum,** genitive of quality.——**certe . . . est:** Minerva's patronage extended to poetry.

835. **Caelius mons,** one of the hills upon which Rome was built.

837. **licet videas,** *you may see.*——**Capta:** the origin of this name is not certain. Of the four explanations offered by Ovid, the third is the most probable.

838. **natali suo,** *on her birthday.*

839. **capitale,** *distinguished.*

841. **an quia,** *or is it because?*——**fertur,** *it is said.* Athene, with whom Minerva was identified, was said to have sprung full-armed from the head of Zeus (Jupiter).

843. **perdomitis Faliscis:** Falerii, the city of the Faliscans, was destroyed by a Roman army in 241 B. C., and the statues of its gods transferred to Rome. It was one of the twelve cities of Etruria, and Minerva was one of the deities of the Etruscans.

844. **littera prisca,** *the old spelling,* i. e. *capta* instead of *capita.*

845. **capitis pendere poenas,** *to be punished by death.*

846. **ex illo loco,** i. e. from the temple.

848. **aegida:** the *aegis* was the shield of Minerva.

THE POET'S EXILE

TRIST. III, 2. 1. **Scythiam:** Tomi, on the western shore of the Euxine (Black Sea), the place of Ovid's banishment, was the capital of Scythia Minor.

2. **Lycaonio sub axe,** *under the northern sky. Lycaonius* means *belonging to Lycaon,* king of Arcadia, or, as here, *to Callisto,* his daughter, who became the constellation of the Great Bear in the northern heavens.

3f. **Pierides:** Pieria, a strip of country in Macedonia, near Mt. Olympus, was one of the earliest seats of the worship of the Muses, who were on that account called *Pierides.*——**stirps Letoïa,** *children of Latona,* Apollo and Diana.——**vestro sacerdoti,** i. e. the poet.

5. **lusi:** the word is used with reference to the light character of many of his writings.——**vero sine crimine:** while acknowledging that he had made a mistake, Ovid always claimed that he had been free from anything really criminal in action or intent.

6. His poems, he protests, may have been frivolous, but his life was pure.

8. **ustus,** *frozen.*——**Pontus,** *the Pontus,* the region about the *Pontus Euxinus* (Black Sea).

9. **fugax rerum,** *shunning active life.*

10. **ante,** adverb.

11. **mare portibus orbum,** a description of the bleak, inhospitable character of the shore.

12. **diversae,** *remote.*

13. **suffecit,** *has been equal to.*

15. **dubius,** *full of anxiety.*

17. **ut,** *when.*

19f. **nostro lumine,** *from my eyes.*——**imber,** *a shower (of tears).*

21. **subit,** *steals into my mind.*

22. **quicquid mei,** *whatever of mine,* lit., *of me.* The allusion is to his family.

27. **quos—iniquos,** *whom I find too steadily hostile.*

28. **deus,** the Emperor Augustus.

29f. Death would be preferable to exile.

A FRIEND'S FIDELITY

TRIST. III, 5. 1f. **usus amicitiae,** *friendly intercourse.*——**ut . . . dissimulare,** *so that you could easily have dissembled it.* **dissimulare** has here its proper force, *to pretend that something is not what it really is.*

3. **nec me complexus esses,** *nor could you have embraced me,* potential subjunctive [W. 485; HB. 517, 1].

4. **vento suo,** *with favorable wind.*

7. **igne Iovis,** *by the fire of Jove,* i. e. the emperor's decree of banishment.

8. **deploratae domus,** *of the house of sorrow.*

9. Construe *recens nec longo usu cognitus.* **recens** is an adverb.

10. **veterum,** *of my old (friends).*

12. **meo (ore),** *than my own,* ablative with comparative [W. 380; AG. 406; GL. 398; H. 471; B. 217; HB. 416].

13. **in singula verba,** *at every word.*

14. **illa,** i. e. verba.

15. **accepi,** *I felt.*

16. **singultatis sonis,** *sounds of sobs.*

17. **absens:** this friend of Ovid had not only been faithful to him in Rome at the time that the imperial decree had been issued, but had also, after the poet's departure into exile, made persistent efforts to bring about his recall.

18. Ovid thought that it was more prudent not to give the real name of his friend.

20. **non abitura,** *permanent.*

22. **in materia prosperiore,** *on a more auspicious occasion.*

25. **spe trahor exigua,** *I am beguiled by the scanty hope.*

26. **tristia numina dei,** *the god's stern will.*

29. **quaeque . . . facunda,** *all the eloquence of your tongue.*

30. **posse valere,** *can be realized.*

31. **quo quisquis maior,** *the greater a man is.*

32. **faciles motus capit,** *has flexibility.*

35. **turpes,** *ugly.*——**instant,** *worry.*

36. **nobilitate,** ablative of specification [W. 396; AG. 418; GL. 397; H. 480; B. 226; HB. 441].

38. **non tulit,** *did not withstand.*——**senis,** i. e. Priam.

39f. **ducis Emathii,** Alexander the Great. Emathia was a district of Macedonia.——**Porus,** king of part of India, was defeated by Alexander, but subsequently restored to his kingdom by the magnanimity of his conqueror.——**Darei funeris exequiae,** *the rites of Darius's funeral.* **Darei,** *of Darius,* a noun. After the defeat and death of Darius, king of Persia, in 330 B. C., a magnificent funeral was accorded to him by order of Alexander.

41. **neve,** *and lest.*——**hominum,** *of men* (*only*). Notice the prominent position given to this word in the line.——**mitius,** substantive.

42. Hercules was persecuted by Juno throughout his life, but after his apotheosis he became the husband of her daughter Hebe.

43. **denique . . . salutem,** *finally I can have some hopes of safety.*

46. **Caesareum caput,** *the emperor's life.*

47. He had never, he points out, been guilty of any treasonable utterances.

49. **inscia . . . plector,** *I am being punished, because my eyes inadvertently saw a crime.* This is a passage frequently referred to in discussions concerning the cause of the poet's banishment. It is maintained by some that the poet was exiled because he was the chance witness of some indiscretion on the part of Julia, the notorious granddaughter of the emperor.

52. **partem habet,** *has a part in.*

53. (te) **facturum** (**esse**), *that you will bring it about.*——**ipse,** Augustus.

54. **mutati loci:** Ovid hoped that even if he were not recalled to Rome, he might at least be allowed to live in some place less desolate than Tomi.

55. **hos ortus,** *that day,* i. e. of his release.

TO HIS DAUGHTER PERILLA

TRIST. III, 7. 1. The poet addresses his poem.——**salutatum,** supine [W. 654; AG. 509; GL. 435; H. 633; B. 340; HB. 618].——**subito perarata,** *hastily written.*——**Perillam,** his daughter, who was living in Rome.

2. **ministra,** in apposition to *littera.*

4. Perilla had inherited her father's literary tastes.

7. **sic,** *under such conditions.*

9. Although the frivolity of some of the poet's productions had been at least a partial cause of his exile from Rome, he had, nevertheless, in his banishment found comfort in writing.

10. **aptaque . . . pedes,** *to make words fit changing rhythms,* i. e. write in elegiac verse, where pentameters alternate with hexameters. **cogere** depends loosely upon *reverti.*

11. **tu quoque:** he addresses Perilla.——**studiis communibus,** *to our common interests,* i. e. poetry.

12. **patrio more,** *in your father's style,* ablative of manner [W. 390; AG. 412; GL. 399; H. 473, 3; B. 220; HB. 445].

13. **mores pudicos:** this would prevent her touching many of her father's themes.

15. **hoc,** i. e. *ingenium.*——**Pegasidas undas,** *the waters of Hippocrene,* the fountain of the Muses on Mt. Helicon, made by a blow from the hoof of the winged horse Pegasus.

16. **ne . . . aquae,** i. e. that the waters of the fountain, which were said to be inspiring, might be put to use.

19. **idem,** nominative plural.

20. **vates Lesbia,** the famous Greek lyric poetess Sappho.

21f. He expresses the fear that the disaster which has overtaken him, partly at any rate on account of his poetry, may discourage her.

25. **factis modo,** *just made.*

26. **cessaras,** *you had been remiss.*——**causa ruboriseram,** *I brought blushes to your cheek,* by reproving her for not writing.

27f. **exemplo poenae meae,** *by the example of my punishment.*

29f. He refers to his own poem, the *Ars Amatoria.*

32. **bonas artes,** *goodly accomplishments.*

35. **damnosa senectus,** *marring age.*

36. **quae . . . venit,** *which comes with noiseless tread.*

39. **cum,** *although.*

40. **censibus,** *wealth.*

42. Irus, the beggar in Homer's Odyssey.——**Croesus,** king of Lydia, proverbial for his wealth.

43. non mortale, *that does not perish.*

48. Construe *iuris nihil.*

50. me . . . erit, *my fame will survive my death.* In more than one passage Ovid expresses his belief in the immortality of his poetry.

53. maneat, optative subjunctive [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].

TO HIS WIFE

EX PONT. I, 4. **1. deterior aetas,** *my declining years.*——**canis (capillis).**

4. Order: *nec lusus, qui iuveni placuere, iuvant.*

5. agnoscere, *recognize.*

9. digerat, *should distribute.*

10. Pylio Nestore. Nestor, the oldest of the Greek heroes at Troy, was king of Pylos in the Peloponnesus.

11. ut, *how.*——**firmius,** *sturdier.*

13. vacuo novali, *by means of vacant fallow land,* i. e. by letting some fields lie fallow every year.

14. humus, *the soil.*

17. licet, *although.*——**solvetur,** *will go to pieces.*

18. quae . . . aquis, i. e. if it is never drawn up on shore for repairs.

22. carpit, *wears away.*

23. quod, *because.*——**Aesone natus,** *Aeson's son,* Jason; ablative of source [W. 378; AG. 403, a; GL. 395; H. 469; B. 215; HB. 413].

25f. Jason, the poet claims, has been given great credit on account of his name and fame. In reality his labors were not equal to those suffered by himself.——**si modo,** *if only.*——**premunt,** *overwhelm.*

27. ille, Jason.——**Pontum,** see note on Trist. III, 2, 8.——**Pelia:** it was at the command of Pelias, his uncle, that Jason went in search of the golden fleece.

28. qui: the antecedent is *Pelia.*——**Thessaliae fine,** *within the bounds of Thessaly.*

30. utraque terra, the East and the West.

31. Haemonia, a poetical name for Thessaly, Jason's native country. ——**sinistro,** *ill-boding.*

36. sacra carina: the Argo had been built according to the directions of Minerva.

37. Tiphys, the pilot of the Argo.——**Agenore natus,** Phineus, king

of Salmydessus in Thrace, who used his gift of prophecy for the benefit of the Argonauts.

39. Juno was stimulated to aid Jason by anger against Pelias, who had desecrated one of her temples.

41. **furtivae Cupidinis artes:** Jason was aided secretly by Medea, daughter of Aeetes, king of Colchis. She had fallen in love with him.

42. He refers to his poem, the *Ars Amatoria.*——**vellem non didicisset Amor:** the fuller form of expression would be *vellem* (*ut*) *non didicisset Amor, I would that,* etc. In **vellem** we have an example of the subjunctive used in cautious statement [W. 490; HG. 447, 1; GL. 258; H. 556; HB. 519, 1, b. c.]; in **didicisset** the subjunctive is really optative.

44. **laesi dei,** *of the offended god,* i. e. the emperor.

49. **faciant, possim,** optative subjunctives [W. 484; AG. 441; GL. 260; H. 558; B. 279; HB. 510, 511].

50. **mutatis genis,** *from your cheeks so changed.*

51. **pingue,** *plump.*

54. Construe *sperato numquam.*

57. **Memnonis mater,** Aurora, goddess of dawn.

58. **quam primum,** *with all possible speed.*

VOCABULARY

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ABBREVIATIONS

abl.	ablative.
acc.	accusative.
adj.	adjective.
cp.	compare.
dat.	dative.
defect.	defective.
demons.	demonstrative.
distrib.	distributive.
esp.	especially.
f.	feminine.
freq.	frequentative.
gen.	genitive.
impers.	impersonal.
incept.	inceptive.
indecl.	indeclinable.
indef.	indefinite.
intens.	intensive.
interrog.	interrogative.
irr.	irregular.
m.	masculine.
n.	neuter.
num.	numeral.
p.	participle.
p. p.	perfect participle.
pass.	passive.
perf.	perfect.
plur.	plural.
poss.	possessive.
pres.	present.
pron.	pronoun.
reflex.	reflexive.
rel.	relative.
sc.	*scilicet*, supply.
sing.	singular.
subst.	substantive.
superl.	superlative.

VOCABULARY

A

ā, interj., *ah! oh!*

ā, ab, abs, prep. with abl.; of place, *from, away from;* of agency, *by.*

Abantiadēs, -ae, patron., m., *descendant of Abas*, king of Argos; esp. *Perseus.*

abdō, -dere, -didī, -ditus, *put away, hide, conceal.*

abeō, -īre, -iī, -itūrus, *go away, depart; pass over, be changed, be transformed.*

ablātus, -a, -um, p. p. of **auferō.**

abluō, -ere, -luī, -lūtus, *wash away, wash, cleanse.*

aboleō, -ēre, -ēvī, -itus, *abolish, destroy, efface.*

abolēscō, -ere, -lēvī, ——, *decay gradually, cease.*

abripiō, -ere, -ripuī, -reptus [ab+rapio], *snatch away, take away forcibly, carry off.*

abrumpō, -ere, -rūpī, -ruptus, *break off, sever, rend; interrupt.*

abruptus, -a, -um, adj. [p. p. of abrumpo], *broken off, steep, inaccessible.*

abs, see **ā.**

abscēdō, -ere, -cessī, -cessus, *go off, retire, depart.*

abscondō, -ere, -dī or **-didī, -ditus**, *put out of sight, hide, conceal.*

absēns, -entis, adj. [pres. part. of absum], *absent.*

abstrahō, -ere, -trāxī, -tractus, *drag away, detach; divert, withdraw.*

absum, -esse, āfuī, āfutūrus, *be away from, be absent; be free from; be different from; be wanting.*

absūmō, -ere, -sūmpsī, -sūmptus, *take away; consume, spend; destroy, kill.*

abundē, adv. [abundus], *abundantly, amply.*

ac, see **atque.**

acanthus, -ī, m., a plant, *bear's foot, acanthus.*

accēdō, -ere, -cessī, -cessus [ad+cedo], *go to, come near, approach; assent, accede; enter upon, undertake; be added.*

accendō, -ere, -cendī, -cēnsus, *kindle, set on fire; arouse, excite, provoke, encourage.*

accēnsus, -a, -um, p. p. of **accendō.**

accingō, -ere, -cīnxi, -cīnctus, *gird on, bind on; equip, furnish;* with reflex pron., or in pass., *gird one's self, prepare one's self.*

accipiō, -ere, -cēpī, -ceptus [ad+capio], *receive, accept, take; entertain, welcome; submit to, suffer; hear, learn.*

acclīvis, -e, adj., *up-hill, sloping.*

accommodō, -āre, -āvī, -ātus, *fit, adapt, put on; adjust, accommodate.*

ācer, ācris, ācre, adj., *sharp, piercing; fierce, vehement, passionate.*

— **acerra, -ae,** f., *casket.*

—**acervus, -ī,** m., *heap, pile, mass; great number, quantity.*

Achāias, -adis, adj., f., *Achaean, Grecian.*

Achāicus, -a, -um, adj., *Achaean, Grecian.*

Achāis, -idis, adj., f., *Achaean, Grecian;* as subst., *Achaia, Greece.*

Achelōis, -idis, patron., f., *daughter of Achelous;* in plur., *the Sirens.*

Acherōn, -ontis, m., *Acheron,* one of the rivers of the lower world.

Achillēs, -is (-ī or -eī), m. *Achilles,* son of Peleus and Thetis, the most distinguished of the Greek heroes in the Trojan war.

Achīvus, -a, -um, adj., *Achaean, Grecian;* m. plur. as subst., *the Greeks.*

aciēs, -ēī, f. [cf. acer], *sharp edge, point; sight, eye; line of battle, battle array, battle.*

Actaeōn, -ōnis, m., *Actaeon,* grandson of Cadmus.

Actiacus, -a, -um, adj. [Actium], *of Actium,* the promontory on the Ambracian gulf.

āctor, -ōris, m. [ago], *driver; doer, performer.*

āctum, -ī, n. [p. p. of ago], *deed; decree.*

āctus, -a, -um, p. p. of **agō.**

āctus, -ūs, m., *driving, setting in motion; impulse.*

acūmen, -inis, n., *sharpness, point;* of the mind, *acuteness, keenness.*

acuō, -uere, -uī, -ūtus, *sharpen; stimulate, incite.*

acūtus, -a, -um, adj. [p. p. of acuo], *sharpened, sharp, pointed;* of the mind, *keen, acute;* of the voice, *shrill.*

ad, prep. with acc., *to, toward; near to, at; with regard to, according to;* with numerals, *up to, about.*

adāctus, -a, -um, p. p. of **adigō.**

adamantēus, -a, -um, adj. [adamas], *adamantine.*

adamās, -antis, m., *adamant.*

addō, -ere, -didī, -ditus, *put on, add to, attach, unite with;* of names, *give.*

addūcō, -ere, -dūxī, -ductus, *lead to, bring; induce, prevail upon; draw, draw up, stretch.*

adēmptus, -a, -um, p. p. of **adimō.**

adeō, -īre, -iī, -itus, *go to, come up to, approach; address, apply to; enter on, set about.*

adeō, adv., *to that degree, so much, so far.*

adfectō, -āre, -āvī, -ātus [adficio], *aspire to, aim at, pursue; cling to, cherish.*

adfectus, -a, -um, adj. [p. p. of adficio], *affected, weakened.*

adfectus, -ūs, m., *mood, feeling.*

adferō, -ferre, attulī, adlātus, *bring to, bring, supply.*

adficiō, -ere, -fēcī, -fectus [ad+facio], *treat, manage; affect; afflict, injure.*

adfīgō, -ere, -fīxī, -fīxus, *fasten, affix, attach.*

adflātus, -ūs, m., *breath, inspiration.*

adflīgō, -ere, -flīxī, -flīctus, *dash down, overthrow, shatter.*

adflō, -āre, -āvī, -ātus, *blow on, breathe upon, inspire.*

adfor, -fārī, -fātus, dep., *speak to address.*

adgredior, -ī, -gressus, dep. [ad+gradior], *approach, address; go against, attack; undertake, attempt.*

adhaereō, -ēre, -haesī, -haesus, *stick to, cling to, keep close to;* of vessels, *ground.*

adhibeō, -ēre, -uī, -itus [ad+ habeo], *apply, employ; call in, invite.*

adhūc, adv., *until now, still;* **adhūc nōn,** or **neque adhūc,** *not as yet.*

adiciō, -ere, -iēcī, -iectus [ad+ iacio], *throw to, put to, apply, add.*

adigō, -ere, -ēgī, -āctus [ad+ ago], *drive to; thrust, plunge; force, compel.*

adimō, -ere, -ēmī, -ēmptus [ad+ emo], *take from, carry off.*

aditus, -ūs, m. [adeo], *approach, access, entrance.*

adiūtus, -a, -um, p. p. of **adiuvō.**

adiuvō, -āre, -iūvī, -iūtus, *help, aid, support.*

adlevō, -āre, -āvī, -ātus, *raise up, relieve.*

adligō, -āre, -āvī, -ātus, *bind to, bind on, fasten.*

adlūdō, -ere, -lūsī, -lūsus, *play, jest, trifle;* of the waves, *play against.*

admīror, -ārī, -ātus, dep., *admire, wonder at, be astonished.*

admissus, -a, -um, p. p. of **admittō.**

admittō, -ere, -mīsī, -missus, *let go to; admit; allow; perpetrate, commit;* of a horse, *let go, give rein to;* **admissō passū,** *with quickened pace.*

admoneō, -ēre, -uī, -itus, *remind, advise, urge.*

admonitor, -ōris, m. [admoneo], *reminder, prompter.*

admoveō, -ēre, -mōvī, -mōtus, *move towards, bring near, apply.*

adnuō, -ere, -uī, ——, *nod to, give assent, favor.*

adoleō, -ēre, -uī, -ultus, *magnify* (in religious sense), *sacrifice to; kindle, burn.*

adoperiō, -īre, -uī, -opertus, *cover.*

adōrō, -āre, -āvī, -ātus, *call upon, entreat, implore; reverence, worship.*

adripiō, -ere, -uī, -reptus [ad+ rapio], *snatch, grasp, seize.*

adsentiō, -īre, -sēnsī, -sēnsus, *assent, approve.*

adserō, -ere, -seruī, -sertus, *claim, appropriate.*

adsiduus, -a, -um, adj., *diligent, attentive, persistent; continual, unremitting.*

adsistō, -ere, -stitī, ——, *stand by, attend, appear; rise, take a stand.*

adspergō, -inis, f., *spray, sprinkling.*

adspergo, -ere, -spersī, -spersus [ad+spargo], *sprinkle, besprinkle.*

adspiciō, -ere, -spexī, -spectus, *look at, behold, see;* of places, *lie towards.*

adsternō, -ere, -strāvī, -strātus, *throw down on;* in pass., *prostrate one's self.*

adstō, -āre, -stitī, ——, *stand by, stand near.*

adsuēscō, -ere, -ēvī, -ētus, *accustom, make familiar;* intrans., *become accustomed.*

adsuētūdō, -inis, f., *custom, habit.*

adsuētus, -a, -um, adj. [p. p. of adsuesco], *accustomed, familiar.*

adsum, -esse, -fui, -futūrus, *be present, be at hand, accompany; assist, aid.*

adsūmō, -ere, -sūmpsī, -sūmptus, *gather, assume, take to oneself.*

aduncus, -a, -um, adj., *bent inward, hooked, barbed.*

adūrō, -ere, -ussī, -ustus, *burn, scorch; freeze.*

advehō, -ere, -vexī, -vectus, *carry to, conduct;* in pass., *be borne, be carried, arrive.*

advena, -ae, m. and f. [ad+venio], *newcomer, stranger, foreigner.*

adventō, -āre, -āvī, -ātus, intens. [advenio], *advance, press forward, approach.*

adventus, ūs, m., *coming, arrival.*

adversus, -a, -um, adj. [p. p. of adverto], *turned towards, opposite, in front; opposed, hostile, unpropitious;* **in adversum,** *against.*

adversus or **adversum,** adv. and prep. [adverto]. As adv., *in opposition;* as prep. with acc., *opposite to, facing, in presence of, in answer to.*

advertō, -ere, -vertī, -versus, *turn to;* with **animum,** *attend to.*

advocō, -āre, -āvī, -ātus, *call, summon, invoke.*

advolvō, -ere, -volvī, -volūtus, *roll to.*

Aeacidēs, -ae, patron., m., *descendant of Aeacus,* especially his grandson *Achilles.*

aedēs, -is, f., *temple, sanctuary;* plur., *house.*

Aeētias, -adis, patron., f., *daughter of Aeëtes,* i. e. *Medea.*

Aegaeōn, -ōnis, m., *Aegaeon,* a sea-giant.

Aegaeus, -a, -um, adj., *Aegean;* **mare Aegaeum,** or **Aegaeum** alone as subst., *the Aegean Sea.*

aeger, -gra, -grum, adj., *ill, sick, suffering, feeble; sickening* (luctus).

Aegeus, -eī, m., *Aegeus,* king of Athens, and father of Theseus.

Aegēus, -a, -um, adj., see **Aegaeus.**

Aegīna, -ae, f., *Aegina,* (1) the mother of Aeacus, (2) an island opposite Athens.

aegis, -idis, f., *aegis,* the shield of Minerva.

aegrē, adv., *painfully, with difficulty, hardly.*

Aegyptius, -a, -um, adj., *Egyptian.*

Aëllō, -ūs, *Aëllo,* (1) the name of a Harpy, (2) one of Aetaeon's dogs.

aemulus, -a, -um, adj., *emulating, jealous;* as subst., m. and f., *a rival.*

Aeneadēs, -ae, patron., m., *descendant of Aeneas,* especially *Julius Caesar* or *Augustus.*

Aenēas, -ae, m., *Aeneas,* son of Anchises and Venus, said to have sailed from Troy to Latium, and to have been an ancestor of the Romans.

Aenēius, -a, -um, adj., *of or belonging to Aeneas.*

aēnus, -a, -um, adj., *of copper, of bronze;* as subst. n., *a bronze vessel.*

Aeolius, -a, -um, adj., *of or belonging to Aeolus.*

Aeolus, -ī, m., *Aeolus,* (1) the god of the winds; (2) a king in Thessaly, grandson of Deucalion and father of Sisyphus.

aequālis, -e, adj., *equal, uniform; of the same age, contemporary.*

aequē, adv., *equally, to the same extent, as much.*

aequō, -āre, -āvī, -ātus [aequus], *make even, level; equal, match.*

aequor, -oris, n. [aequus], *the sea.*

aequoreus, -a, -um, adj. [aequor], *of the sea, marine.*

aequus, -a, -um, adj., *even, level; equal, favorable, friendly, fair;* as subst., **aequum, -ī,** n., *fairness, justice.*

āēr, aëris, m., *the air, sky,* esp. *the lower air.*

aeripēs, -edis, adj. [aes + pes], *with feet of bronze.*

āërius, -a, -um, adj., *aerial, lofty, high.*

aes, aëris, n., *copper, bronze;* anything made of bronze as *a statue, shield, trumpet, spear.*

Aesacos, -ī, m., *Aesacos,* a son of Priam.

Aesōn, -onis, m., *Aeson,* a Thessalian prince, father of Jason.

Aesonidēs, -ae, patron., m., *descendant of Aeson,* i. e. *Jason.*

Aesonius, -a, -um, adj., *of or belonging to Aeson, Aesonian.*

aestās, -ātis, f., *summer.*

aestuō, -āre, -āvī, -ātus [aestus], *boil, seethe, surge.*

aestus, -ūs, m., *heat, glow;* of water, *tide, surge;* of the mind, *rage, passion.*

aetās, -ātis, f., *age, lifetime, generation, time.*

aeternus, -a, -um, adj., *enduring, permanent, everlasting, eternal;* **in aeternum,** *forever.*

aether, -eris, m., *the upper air, sky, heaven.*

aetherius, -a, -um, adj., *of the upper air, heavenly, ethereal.*

Aethiops, -opis, adj., *Ethiopian, African;* as subst., *an Ethiopian.*

Aethōn, -ōnis, m., *Aethon,* one of the horses of the sun.

Aetna, -ae, f., *Aetna,* a volcano in Sicily.

Aetnaeus, -a, -um, adj., *of or belonging to Aetna.*

Aetōlus, -a, -um, adj., *Aetolian, of or belonging to Diomedes,* who ruled in Aetolia.

aevum, -ī, n., *age, time.*

Agamemnon, -onis, m., *Agamemnon,* king of Mycenae, and leader of the Greek army at Troy.

Agamemnonius, -a, -um, adj., *of or belonging to Agamemnon.*

Agēnor, -oris, m., *Agenor,* king of Phoenicia, father of Cadmus and Europa.

Agēnoridēs, -ae, patron., m., *descendant of Agenor,* either *Cadmus* or *Perseus.*

ager, -rī, m., *field, farm, estate, district;* plur., *the country.*

agitō, -āre, -āvī, -ātus, freq. [ago], *set in motion, drive, hunt; wave, brandish; goad, vex; discuss; celebrate, exercise;* of time, *pass, spend.*

āgmen, -inis, n. [ago], *troop, band, an army on the march; course, train, line.*

āgna, -ae, f. [agnus], *ewe lamb.*

āgnōscō, -ere, -nōvī, -nitus, *recognize, identify, acknowledge as one's own.*

agō, -ere, ēgī, āctus, *put in motion, move, drive, pursue; impel, excite, prompt; deliberate; exercise, practice, perform, do, transact;* of time, *spend, pass, live.*

Agrē, -ēs, *Agre,* one of Actaeon's hounds.

agrestis, -e, adj., *belonging to the country, wild, rustic, rude;* as a subst., m., *a countryman.*

ai, interj., *alas.*

aiō, defect., *say yes, assent, assert, say, tell.*

āla, -ae, f., *wing.*

albeō, -ēre, ——, —— [albus], *whiten, be white.*

albidus, -a, -um, adj. [albus], *whitish, white.*

albus, -a, -um, adj., *white, clear.*

Alcē, -ēs, *Alce,* one of Actaeon's hounds.

Alcīdēs, -ae, m., *descendant of Alceus,* especially *Hercules.*

Alcinous, -ī, m., *Alcinous,* king of Phaeacia.

Alcon, -ōnis, *Alcon,* a famous artist of Hyle in Boeotia.

āles, -itis, adj., *winged, rapid, swift;* as subst., m. and f., *bird.*

aliēnus, -a, -um, adj. [alius], *belonging to another, alien, strange, unsuitable.*

alimentum, -ī, n. [alo], *nourishment;* plur., *food.*

aliō, adv. [old dat. of alius], *to another place, elsewhere.*

ālipēs, -edis, adj. [ala + pes], *wing-footed.*

aliquī, aliqua, aliquod, indef. pronom. adj., *some, any.*

aliquis, aliqua, aliquid, indef. pron., *some one, something.*

aliter, adv., *otherwise, differently;* with **atque, ac, quam,** or **ut,** *otherwise than, different from;* **haud aliter,** *not otherwise, just as.*

alius, -a, -ud, pronom. adj., *another, other, different;* as subst., *another, something else;* **alius . . . alius,** *one . . . another;* plur., **alii—alii,** *some—others.*

almus, -a, -um, adj., *fostering, bountiful, kind.*

alō, -ere, -uī, altus, or **alitus,** *nourish, cherish, support, maintain.*

Alpēs, -ium, f., *the Alps.*

Alphēias, -adis, f., *the Alphean (nymph),* i. e., *Arethusa,* because the waters from her spring were supposed to mingle with those of the river Alpheus.

Alphēnor, -oris, *Alphenor,* a son of Niobe.

Alphēus, -ī, m., *the Alpheus,* a river in the Peloponnesus.

Alpīnus, -a, -um, adj., *of or belonging to the Alps, Alpine.*

altāria, -ium, n., plur., *high altar.*

altē, adv. [altus], *on high, aloft; deeply.*

alter, -tera, -terum, pronom. adj., *the other* (of two); as subst., *the other;* **alter . . . alter,** *the one . . . the other.*

alternus, -a, -um, adj. [alter], *alternate, in turn.*

altor, -ōris, m. [alo], *foster-father; protector.*

altus, -a, -um, adj. [p. p. of alo], *nourished, grown great; elevated, high, lofty, deep, profound;* as subst., n., **altum, -ī,** *height, depth; the deep, the sea.*

alumnus, -ī, m. [alo], *foster-son, nursling.*

alveus, -ī, m. [alvus], *hollow, cavity;* of a river, *bed, channel;* of a ship, *hold.*

alvus, -ī, f., *abdomen, belly.*

amans, -antis, adj. [pres. part. of amo], *loving, affectionate;* as subst., m. and f., *lover.*

(ambagēs, -is), f., *a going around, roundabout way; digression, circumlocation; riddle.*

ambiguus, -a, -um, adj., *wavering, uncertain; obscure, ambiguous.*

ambiō, -īre, -iī, -ītus [amb-, *around* + eo], *go around, go about; surround, encompass; entreat, solicit, court.*

ambō, -æ, -ō, num. [cf. amb-], *both.*

Ambracia, -æ, *Ambracia,* a city in southern Epirus.

ambrosia, -æ, f., *ambrosia, food of the gods.*

ambrosius, -a, -um, adj., *ambrosial, divine.*

ambūrō, -ere, -ussī, -ustus [amb- + uro], *burn round, scorch; consume.*

āmēns, -entis, adj. [a + mens], *out of one's mind, mad, distracted.*

āmentia, -æ, f. [amens], *madness, senselessness, folly.*

amiciō, -īre, -icuī or **-ixī, -ictus** [am- (= amb-) + iacio], *throw around, wrap about, clothe with.*

amīcitia, -æ, f. [amicus], *friendship, alliance.*

amictus, -a, -um, p. p. of **amiciō.**

amictus, -ūs, m. [amicio], *mantle, robe.*

amīcus, -a, -um, adj., *friendly;* as subst., m. and f., *friend.*

āmittō, -ere, -mīsī, -missus [ab + mitto], *send away, let slip, lose.*

Ammōn, -ōnis, m., *Ammon,* a name under which Jupiter was worshipped in Africa.

amnis, -is, m., *river.*

amō, -āre, -āvī, -ātus, *love, be in love.*

amor, -ōris, m., *love;* plur., *object of love, one's love;* personified, **Amor,** *Cupid, god of love.*

Amphīōn, -onis, m., *Amphion, a son of Jupiter,* king of Thebes, and husband of Niobe.

amplector, -ī, -plexus, dep. [am + plecto], *twine around, embrace, grasp, cling to.*

amplexus, -a, -um, p. p. of **amplector.**

amplexus, -ūs, m. [amplector], *embrace, caress;* of a serpent, *coil.*

Amūlius, -ī, m., *Amulius,* a king of Alba, who usurped the throne of his brother Numitor, and ordered Romulus and Remus to be put to death.

Amȳclīdēs, -ae, patron., m., *descendant of Amyclas,* i. e. *Hyacinthus.*

Amymōnē, -ēs, *Amymone,* a fountain near Argos.

Amyntor, -oris, m., *Amyntor,* king of the Dolopians in Thessaly, and father of Phoenix.

an, conj., in a disjunctive question introducing the second clause, *or;* introducing a simple question, *or did you.* In expressions of doubt and ignorance the clause with *an* gives the opinion of the speaker, **hau scio an,** *I know not but, I incline to think.*

Anāpis, -is, m., *the Anapis,* a river flowing into the bay of Syracuse in Sicily.

Anchīses, -ae, m., *Anchises,* the father of Aeneas.

ancora, -æ, f., *anchor.*

Andromeda, -ae, f., *Andromeda,* daughter of Cepheus and Cassiope, king and queen of Ethiopia.

Andros, -i, f., *Andros,* one of the group of islands known as *the Cyclades* in the Aegean sea.

anguicomus, -a, -um, adj. [anguis + coma], *snaky-haired.*

anguifer, -era, -erum, adj., *serpent-bearing; snaky-haired.*

anguis, -is, m. and f., *serpent, snake;* a constellation, *the Dragon.*

angustus, -a, -um, adj., *narrow, strait, difficult; little, petty, base.*

anhēlitus, -ūs, m. [anhelo], *panting, deep breathing.*

anhēlō, -āre, -āvī, -ātus [anhelus], *pant, gasp, breathe forth.*

anhēlus, -a, -um, adj., *panting, gasping.*

anima, -ae, f., *air, breeze; breath, life, soul; shade, departed spirit.*

animal, -ālis [anima], n., *living creature, animal.*

animō, -āre, -āvī, -ātus [anima], *quicken, animate, give life to.*

animōsus, -a, -um, adj. [animus], *spirited, brave, audacious.*

animus, -ī, m., *soul, mind; feeling, inclination; courage; haughtiness, pride.*

Anius, -ī, m., *Anius,* king and priest of Apollo at Delos.

annus, -ī, m., *year.*

annuus, -a, -um, adj. [annus], *annual.*

Antandros, -ī, f., *Antandros,* a town on the coast of Mysia.

ante, adv. and prep. Adv., of place, *before, in front;* of time, *previously; formerly;* followed by **quam,** *sooner than;* prep. with acc., of place and time, *before.*

antemna, -ae, f., *ship's yard.*

anticipō, -āre, -āvī, -ātus, *take before, anticipate, cut short.*

antīquus, -a, -um, adj., *ancient, aged, venerable.*

antistes, -itis, m. and f., *high priest.*

antrum, -ī, n., *grotto.*

anus, -ūs, f., *old woman;* as adj., *old.*

anxietās, -ātis, f. [anxius], *anxiety.*

anxius, -a, -um, adj., *anxious, troubled; troublesome.*

Aonius, -a, -um, adj., *of or belonging to Aonia* (*Boeotia*), *Aonian, Boeotian.*

aper, -prī, m., *wild boar.*

aperiō, -īre, -uī, -pertus, *uncover, open, show, reveal, disclose.*

apertē, adv. [apertus], *openly, plainly, clearly.*

apertus, -a, -um, adj. [p. p. of aperio], *uncovered, open, plain, clear, manifest.*

Apollineus, -a, -um, adj., *of or belonging to Apollo.*

Apollo, -inis, m., *Apollo,* god of music and poetry, of prophecy, and of healing.

appāreō, -ēre, -uī, -itūrus, *appear, make an appearance, be apparent, be visible; show oneself;* impers., *it is evident, is manifest.*

appellō, -ere, -pulī, -pulsus [ad + pello], *drive to, force towards;* of vessels, *bring in, put in.*

appellō, -āre, -āvī, -ātus, *address, accost, call upon.*

Appenninus, -ī, m., *the Apennines,* the mountain range in Italy.

applicō, -āre, -āvī, -ātus, *attach, apply;* of kisses, *imprint;* of cattle, *turn, drive.*

aptō, -āre, -āvī, -ātus [aptus], *fit, apply, adjust; accommodate, prepare.*

aptus, -a, -um, adj., *fitted, attached; suitable, proper, appropriate.*

aqua, -ae, f., *water.*

aquāticus, -a, -um, adj. [aqua], *of the water, rainy.*

aquila, -ae, f., *eagle.*

aquilō, -ōnis, m., *the north wind;* Aquilo, *the god of the north wind.*

aquōsus, -a, -um, adj. [aqua], *watery, rainy.*

āra, -ae, f., *altar;* a constellation, *the Altar.*

Arachnē, -ēs, f., *Arachne,* the Lydian girl who presumed to vie with Minerva in spinning, and who was changed into a spider.

arātor, -ōris, m. [aro], *ploughman.*

arātrum, -ī, n. [aro], *plough.*

arbitrium, -ī, n., *judgment, decision, opinion; authority, will.*

arbor, -oris, f., *tree.*

arboreus, -a, -um, adj. [arbor], *of a tree.*

arbustum, -ī, n. [arbor], *plantation;* plur., *trees, shrubs.*

Arcadia, -ae, f., *Arcadia,* a country of the Peloponnseus.

Arcas, -adis, m., *Arcas,* the mythical founder of the Arcadian race.

Arcas, -adis, adj., *Arcadian;* as subst., *an Arcadian.*

arceō, -ēre, -uī, ——, *keep away, hold off, avert, banish, hinder.*

Arcitenēns, -entis [arcus + teneo], *the Bow-bearer,* i. e., *Apollo.*

Arctos, -ī, f., *the Great and Little Bear,* a double constellation near the north pole.

arcus, -ūs, m., *bow; rainbow; arch.*

Ardea, -ae, f., *Ardea,* a town in Latium, the capital of Turnus.

ārdeō, -ēre, ārsī, ārsus, *be on fire, blaze;* of passion, *burn, glow.*

ārdēscō, -ere, ārsī, ——, inch., *take fire, kindle, gleam;* of passion, *be inflamed.*

ārdor, -ōris, m., *fire, heat; eagerness, zeal, ardor.*

arduus, -a, -um, adj., *steep, elevated, lofty; arduous, difficult;* as subst. n., **arduum, -ī,** *height, steep.*

āreō, -ēre, -uī, ——, *be dry, be parched.*

Arethūsa, -ae, f., *Arethusa,* a famous spring near Syracuse in Sicily.

argenteus, -a, -um, adj. [argentum], *of silver, silvery.*

argentum, -ī, n., *silver.*

Argiodūs, -ontos, m., *Argiodus,* one of Actaeon's dogs.

Argolicus, -a, -um, adj., *Argolic, Grecian.*

Argos, n. (only nom. and acc.), *Argos,* the capital of Argolis in the Peloponnesus.

argumentum, -ī, n., *argument, evidence, proof;* of a composition, *the content, theme.*

āridus, -a, -um, adj., *dry, parched.*

ariēs, -ietis, m., *ram; the Ram* (a constellation).

arista, -ae, f., *ear of grain.*

arma, -ōrum, n., *arms weapons, tools, implements.*

armentum, -ī, n. [aro], *herd.*

armiger, -era, -erum, adj., *arm-bearing;* as subst., m. and f., *armor-bearer.*

armō, -āre, -āvī, -ātus [arma], *arm, equip, fit out.*

armus, -ī, m., of animals, *forequarter, shoulder.*

arō, -āre, -āvī, -ātus, *plough.*

arripiō, -ere, -uī, -reptus [ad + rapio], *grasp, seize.*

ars, artis, f., *skill, art; artifice, stratagem.*

artus, -a, -um, adj., *strait, narrow, short.*

artūs, -uum, m., plur., *joints, limbs.*

arvum, -ī, n., *field.*

arx, arcis, f., *citadel, stronghold.*

Asbolus, -ī, m., *Asbolus,* one of Actaeon's dogs.

Ascalaphus, -ī, m., *Ascalaphus,* son of Acheron, transformed by Proserpina into an owl.

Ascanius, -ī, m., *Ascanius,* son of Aeneas.

asper, -era, -erum, adj., *rough, uneven; harsh, violent, cruel.*

Astraeus, -ī, m., *Astraeus,* a Titan, father of the winds; the plur., **Astraeī,** is used of the winds themselves.

astrum, -ī, n., *star, constellation.*

at, conj., *but;* introducing an objection, *but it may be said;* strengthened by **enim** or **enim vero,** *but indeed.*

Atalanta, -ae, *Atalanta,* daughter of king Schoeneus in Boeotia, famous for her swiftness of foot.

āter, -tra, -trum, adj., *black, dark; gloomy, dismal, unfortunate.*

Athōs, gen. not found, m., *Athos,* a mountain in Macedonia.

Atlantiadēs, -ae, patron., m., *descendant of Atlas,* especially *Mercury.*

Atlās, -antis, m., *Atlas,* a giant king of Mauritania, who refused to receive Perseus, and who was transformed by him into the mountain of the same name.

atque, ac, conj., *and, and in fact, and indeed;* after words of comparison, *as, than.*

Atreus, -eī, m., *Atreus,* father of Agamemnon and Menelaus.

Atrīdēs, -ae, patron., m., *descendant of Atreus,* usually *Agamemnon.*

ātrium, -iī, principal room of a Roman house, *hall.*

attollō, -ere, ——, —— [ad + tollo], *lift up, raise.*

attonitus, -a, -um, adj. [p. p. of attono], *thunderstruck, astounded, frenzied, frantic.*

attrahō, -ere, -trāxī, -tractus [ad + traho], *draw, pull; allure, lead.*

auctor, -ōris, m., *originator, founder, author, promoter, prompter.*

auctus, -a, -um, p. p. of **augeō.**

audāx, -ācis, adj., *bold, daring.*

audeō, -ēre, ausus sum, *venture, dare;* pres. part. **audens, -entis** as subst., m. and f., *one who dares.*

audiō, -īre, -īvī, -ītus, *hear, listen to; yield to, obey.*

auferō, -ferre, abstulī, ablātus [ab+fero], *take away, carry off, remove.*

augeō, -ēre, auxī, auctus, *increase, extend, magnify.*

augur, -uris, m., *soothsayer, augur.*

augurium, -iī, m. [augur], *augury, sign, prediction.*

auguror, -ārī, -ātus sum, dep. [augur], *act as augur, predict, surmise, conjecture.*

augustus, -a, -um, adj. [augeo], *sacred, reverend, majestic, noble;* as subst., **Augustus, -i,** *Augustus,* a cognomen given to Octavianus in 27 B.C., and afterwards to the Roman emperors in general; **Augusta, -æ,** *Augusta,* a cognomen of Livia, wife of Augustus.

aulaeum, -ī, n., *tapestry, curtain, hanging.*

Aulis, -idis, f., *Aulis,* a seaport of Boeotia, from which the Greek fleet sailed for Troy.

aura, -ae, f., *air, wind, breeze.*

aurātus, -a, -um, adj. [aurum], *covered with gold, gilded.*

aureus, -a, -um, adj. [aurum], *golden.*

auriga, -ae, m., *charioteer.*

auris, -is, f., *ear.*

aurōra, -ae, f., *dawn, daybreak; personified,* **Aurora,** *the goddess of Morning.*

aurum, -ī, n., *gold.*

Ausonius, -a, -um, adj., *Ausonian, Italian, Latin.*

auspicium, -iī, n., *augury from birds, sign, omen, guidance.*

auster, -trī, m., *the south wind;* personified, **Auster,** *Auster, the god of the south wind; the South.*

austrālis, -e, adj. [auster], *southern.*

ausum, -ī, n. [audeo], *venture.*

ausus, -a, -um, p. p. of **audeō.**

aut, conj., *or;* **aut . . . aut,** *either . . . or.*

autem, conj., *but, however.*

Autonoēius, -a, -um, adj., *of or belonging to Autonoë,* the mother of Actaeon.

autumnus, -ī, m., *autumn.*

autumnus, -a, -um, adj., *autumnal.*

auxiliāris, -e, adj. [auxilium], *auxiliary.*

auxilium, -iī, n., *aid, assistance.*

āvellō, -ere, -vellī, or **-vulsī, vulsus** [ab+vello], *tear away, pluck.*

avēna, -ae, f., *oats, oat-straw, oaten-pipe.*

Aventīnus, -ī, m., *the Aventine,* one of the hills of Rome.

Aventīnus, -a, -um, adj., *of or belonging to the Aventine.*

Avernālis, -e, adj. [Avernus], *of Avernus.*

Avernus, -ī, m., *Avernus,* a lake near Cumae, in southern Italy, where there was said to be an entrance to the lower world.

Avernus, -a, -um, adj., *of Avernus, of the lower world, infernal.*

āversor, -ārī, -ātus, dep. intens. [averto], *turn from, shrink from.*

āversus, -a, -um [p. p. of averto], *turned away, turning away, from behind.*

āvertō, -ere, -vertī, -versus, *turn away, avert;* pass., *turn from.*

avidus, -a, -um, adj., *desirous, eager, avaricious, greedy.*

avis, -is, f., *bird;* since omens were taken from birds, *sign, omen.*

avītus, -a, -um, adj. [avus], *of a grandfather, ancestral.*

āvius, -a, -um, adj. [ab+via], *out of the way, trackless;* plur. n. as subst., *solitudes.*

avus, -ī, m., *grandfather, ancestor.*

axis, -is, m., *axle, chariot, the axis* (of the world), *heaven, clime.*

B

Babylōnius, -a, -um, adj., *Babylonian.*

Baccha, -ae, f., *Bacchante,* a female devotee of Bacchus.

Bacchiadae, -ārum, m., *the Bacchiadae,* an ancient royal family of Corinth, descended from Bacchis.

Bacchus, -ī, m., *Bacchus,* son of Jupiter, and god of wine.

baculum, -ī, n., *staff.*

bālaena, -ae, f., *whale.*

Baleāricus, -a, -um, adj., *Balearic,* belonging to the Balearic islands in the Mediterranean.

barba, -ae, f., *beard.*

barbaria, -ae, f. [barbarus], *barbarian races* (as a whole).

barbaricus, -a, -um, adj., *barbarian.*

barbarus, -a, -um, adj., *barbarous, uncivilized, savage.*

beātus, -a, -um, adj., *happy, blessed.*

Bēlides, -um, f., patron., *granddaughters of Belus,* i. e. *the Danaids.*

bellicus, -a, -um, adj. [bellum], *warlike.*

bellō, -āre, -āvī, -ātus [bellum], *wage war.*

bellum, -ī, n., *war.*

bēlua, -ae, f., *beast, monster.*

bene, adv., *well.*

Berecyntius, -a, -um, adj., *of or belonging to Mt. Berecyntus in Phrygia, Berecyntian.*

bibō, -ere, bibī, ——, *drink, absorb.*

bibulus, -a, -um, adj. [bibo], *absorbent, wet.*

biceps, -cipitis, adj. [bi-+caput], *two-headed, two-peaked.*

biforis, -e, adj. [bi-+foris], *with two doors.*

bimaris, -e, adj., *two-seaed.*

bipennis, -e, adj. [bi-+penna], *two-edged;* as subst., **bipennis, -is,** f., *two-edged axe.*

bis, adv. num., *twice.*

bisulcus, -a, -um, adj., *cloven.*

bitūmen, -inis, n., *bitumen.*

blanditia, -ae, f. [blandus], *flattery;* plur., *blandishments, allurements.*

blandus, -a, -um, adj., *flattering, pleasant, charming.*

Boeōtia, -ae, f., *Boeotia,* the district in Greece of which Thebes was the capital.

Boeōtus, -a, -um, adj., *Boeotian;* plur. m. as subst., *the Boeotians.*

bonus, -a, -um, adj., *good, honorable, worthy, just;* as a subst., **bonus,** *a good man;* **bonum,** *blessing.*

Boōtēs, -ae, m., the constellation *Boötes.*

Boreās, -ae, m., *Boreas, the north wind.*

bōs, bovis, m. and f., *ox, bull, cow;* plur., *oxen.*

bracchium, -iī, n., *forearm, arm;* of animals, *claw.*

brevis, -e, adj., *short, small; brief, short-lived.*

Brīsēis, -idos, patron., f., *Briseis,* daughter of Brises, the captive of Achilles, whose removal by Agamemnon was the cause of the quarrel between the two chieftains.

Britannī, -ōrum, m., *Britons, inhabitants of Britain.*

būbō, -ōnis, m., *owl.*

būcina, -ae, f., *trumpet, horn.*

bustum, -ī, n., *funeral-pyre, mound, tomb.*

Būthrōtos, -ī, f., *Buthrotos,* a town on the coast of Epirus.

buxum, -ī, n., *boxwood, boxwood flute.*

buxus, -ī, f., *box tree.*

C

cacūmen, -inis, n., *point, peak, summit.*

cacūminō, -āre, -āvī, -ātus [cacumen], *make pointed, point, sharpen.*

Cācus, -ī, m., *Cacus,* son of Vulcan, a giant who lived on the Aventine hill in the time of Evander.

Cadmēis, -idis, f., adj., *of Cadmus, Cadmean.*

Cadmus, -ī, m., *Cadmus,* son of the Phoenician king Agenor.

cadō, -ere, cecidī, casūrus, *fall, sink, perish;* of a constellation, *set.*

caecus, -a, -um, adj., *blind; invisible, secret.*

caedēs, -is, f., *slaughter, massacre, gore.*

caedō, -ere, cecīdī, caesus, *cut down, cut to pieces, kill, destroy.*

(caeles, -itis), adj. [caelum], *heavenly;* plur. m. as subst., *the gods.*

caelestis, -e, adj., *of heaven, heavenly, divine;* plur. m. as subst., *the gods.*

Caelius, -iī, m., *the Caelian,* one of the hills at Rome.

caelō, -āre, -āvī, -ātus [caelum, *chisel*], *engrave, carve.*

caelum, -ī, n., *sky, heaven, clime.*

caeruleus, -a, -um, adj., *blue, dark blue, azure.*

caerulus, -a, -um, adj., *blue, dark blue, azure;* plur. n. as subst., *the blue sky, blue sea.*

Caesar, -aris, m., *Caesar,* a cognomen of the Julian gens. The most famous of those who bore the name were C. Julius Caesar, and his grandnephew and adopted son C. Julius Caesar Octavianus, afterwards the emperor Augustus.

Caesareus, -a, -um, adj., *of or pertaining to Caesar, Caesarean.*

Caīcus, -ī, m., *the Caicus,* a river of Mysia in Asia Minor, flowing into the Mediterranean opposite Lesbos.

caespes, -itis, m. [caedo], *turf.*

caesus, -a, -um, p. p. of **caedō.**

calathus, -ī, m., *wicker-basket.*

calcō, -āre, -āvī, -ātus, *tread upon, trample.*

caleō, -ēre, -uī, ——, *be warm, glow, become enamored of.*

calēscō, -ere, caluī, ——, inch. [caleo], *grow warm, glow, be inspired.*

calidus, -a, -um, adj., *warm, hot, fiery, reeking.*

cālīgō, -inis, f., *mist, vapor, darkness.*

callidus, -a, -um, adj., *expert, skilful, cunning.*

calor, -ōris, m., *warmth, heat.*

Calydōnius, -a, -um, adj., *of or belonging to Calydon, Calydonian.*

Calymnē, -ēs, f., *Calymne,* an island in the Aegean sea not far from Rhodes.

camīnus, -ī, m., *furnace, forge, fire.*

campus, -ī, m., *plain;* **campus Martius,** *a grassy plain in Rome along the Tiber.*

Canachē, -ēs, f., *Canache*, one of Actaeon's dogs.

cancer, -crī, m., *crab;* a constellation, *the Crab.*

candeō, -ēre, -uī, ——, *shine, glow, burn.*

candēscō, -ere, candui, ——, inch. [candeo], *become bright, brighten, burn.*

candidus, -a, -um, adj. [candeo], *shining, bright, white; fair, comely; sincere, candid.*

candor, -ōris, m., *radiance, brilliancy, lustre; fairness, beauty; candor, frankness.*

cāneō, -ēre, -uī, —— [canus], *be gray, be hoary.*

cānēscō, -ere, ——, ——, inch. [caneo], *become gray, become hoary, whiten.*

canis, -is, m. and f., *dog;* a constellation, *the Dog.*

canō, -ere, cecinī, cantus, *sing, play, sound; compose, celebrate in song, sing of; prophesy, predict.*

Canōpus, -ī, m., *Canopus*, a city of lower Egypt, notorious for its luxury.

canor, -ōris, m., *song, tune, melody.*

canōrus, -a, -um, adj. [canor], *melodious, harmonious, musical.*

cantō, -āre, -āvī, -ātus, freq. [cano], *sing, play; enchant.*

cantus, -ūs, m., *song, music; incantation, charm.*

cānus, -a, -um, adj., *white, hoary, gray;* plur. m. as subst. (sc. **capillī**), *gray hairs.*

capāx, -ācis, adj., *capacious, large, spacious; capable of.*

capella, -ae, f. dim. [caper], *she-goat.*

capillus, -ī, m. [caput], *hair.*

capiō, -ere, cēpī, captus, *take, seize, take captive, catch; choose, select; contain, be large enough for.*

capitālis, -e, adj. [caput], *pre-eminent, distinguished.*

Capitōlium, -iī, n. [caput], *the Capitol at Rome.*

Captā, -ae, f., *Capta*, a surname of Minerva.

captīvus, -a, -um, adj. [capio], *taken captive, captured;* as subst. m. and f., *a captive.*

captō, -āre, -āvī, -ātus, freq. [capio], *strive to seize, catch at; long for, desire earnestly; capture.*

capulus, -ī, m. [capio], *handle, hilt of a sword.*

caput, -itis, n., *head, top, summit; source, origin; person, life; capital* (of a country).

carbasus, -ī, f. (plur. **carbasa, -ōrum,** n.), *sail.*

carcer, -eris, m., *prison; barrier, starting-place in a race-course.*

cardō, -inis, m., *hinge;* in astronomy, *pole.*

careō, -ēre, -uī, -itūrus, *be without, be free from, be deprived of.*

carīna, -ae, f., *keel, ship.*

carmen, -inis, n., *song, poem; oracular response, prophecy; incantation, charm.*

Carmentis, -is, f., *Carmentis*, the mother of Evander.

carpō, -ere, -psī, -ptus, *pluck, cull, crop; carp at, revile; tread upon, pass over, pass through.*

cārus, -a, -um, adj., *dear, beloved, precious.*

casa, -ae, f., *cottage, hut.*

Cassiopē, -ēs, f., *Cassiope*, the wife of Cepheus, king of Ethiopia, and mother of Andromeda.

cassis, -idis, f., *helmet.*

cassis, -is, m., *hunting-net.*

Castalius, -a, -um, adj., *of or belonging to Castalia,* the sacred spring on Parnassus; *Castalian.*

castrum, -ī, n., *fortress;* plur., **castra, -ōrum,** n., *camp.*

castus, -a, -um, adj., *pure, spotless, virtuous.*

cāsus, -ūs, m., *chance; mischance, misfortune, accident.*

catēna, -ae, f., *chain, bond.*

Caucasus, -ī, m., *the Caucasian mountains.*

cauda, -ae, f., *tail.*

causa, -ae, f., *cause, reason, occasion;* in abl. with gen. or possess. adj., *on account of, for the sake of.*

cautēs, -is, f., *crag.*

cautus, -a, -um, adj. [p. p. of caveo], *careful, wary, cautious.*

caveō, -ēre, cāvī, cautus, *take care, beware, guard against; provide, stipulate;* with dat., *have a care for.*

caverna, -ae, f., *cavern, cave.*

cavō, -āre, -āvī, -ātus [cavus], *hollow out, pierce through.*

cavus, -a, -um, adj., *hollow, concave.*

Caÿster (-stros), -ī, m., *the Caÿster,* a river in Lydia, falling into the Mediterranean at Ephesus.

Cecropius, -a, -um, adj., *Cecropian, Athenian, Attic.*

cēdō, -ere, cessī, cessus, *withdraw, retire; yield, submit, be inferior to; come to, fall to the lot of.*

celeber, -bris, -bre, adj., *frequented, crowded; numerous; renowned, celebrated.*

celebrō, -āre, -āvī, -ātus [celeber], *frequent, crowd, do frequently; practise, celebrate.*

celer, -eris, -ere, adj., *swift, fleet, speedy.*

cēlō, -āre, -āvī, -ātus, *conceal, hide, keep secret; keep ignorant, keep in the dark.*

celsus, -a, -um, adj., *elevated, high, lofty.*

cēnseō, -ēre, -uī, -us, *be of opinion, propose, advise.*

cēnsus, -a, -um, p. p. of **censeō.**

cēnsus, -ūs, m. [censeo], *appraisement, wealth, riches, property.*

centum, indecl., num., *hundred.*

Cēphēnus, -a, -um, adj., *Ethiopian.*

Cēpheus, -eī, m., *Cepheus,* king of Ethiopia.

Cēphēus, -a, -um, adj., *of Cepheus, Ethiopian.*

Cēphīsis, -idis, adj., f., *of the Cephisus, Cephisian.*

Cēphīsius, -ī, m., *the Cephisian,* i. e. *Narcissus,* son of the river-god Cephisus.

Cēphīsus, -ī, m., *the Cephisus,* a river in Phocis and Boeotia.

cēra, -ae, f., *wax, writing-tablet.*

Cereālis, -e, adj. [Ceres], *of or pertaining to Ceres.*

Cerēs, -eris, f., *Ceres,* goddess of agriculture.

cernō, -ere, -crēvī, crētus, *perceive, see, understand.*

certāmen, -inis, n. [certo], *contest, struggle, dispute, combat, engagement, trial.*

certātim, adv. [certo], *in rivalry, zealously.*

certē, adv. [certus], *assuredly, certainly, at least.*

certō, adv. [certus], *certainly, surely, really, fully.*

certō, -āre, -āvī, -ātus, freq. [certus], *vie with, contend, compete, wrangle over.*

certus, -a, -um, adj., *certain, established, definite; trustworthy, unfailing.*

cerva, -ae, f., *hind, deer.*

cervīx, -īcis, f., *neck, throat.*

cervus, -ī, m., *stag, deer.*

cessō, -āre, -āvī, -ātus, freq. [cedo], *delay, cease from, be idle.*

cēterum, adv., *in other respects, but, yet.*

(cēterus, -a, -um), adj., *the other, remainder;* as subst. m. plur., *the others, everybody else.*

ceu, adv., *as, just as, like, as if.*

Chāonius, -a, -um, adj., *Chaonian, of Chaonia,* a region in the northwest part of Epirus.

(Chaos), abl. **Chaō,** n., *Chaos,* the personification of *empty space, void.*

Charybdis, -is, f., *Charybdis,* a whirlpool between Sicily and Italy.

chlamys, -ydis, f., *cloak, mantle.*

chorda, -ae, f., *string* (of a musical instrument).

chorus, -ī, m., *choral dance, dance; band, troop.*

chrȳsolithos, -ī, m., *topaz.*

cibus, -ī, m., *food.*

Cicones, -um, m., *the Cicones,* a Thracian people.

Cilix, -icis, adj., *Cilician.*

cīnctus, -a, -um, p. p. of **cingō.**

cingō, -ere, cīnxī, cīnctus, *surround, envelop, gird;* in pass., *gird oneself;* of a snake, *coil himself.*

cinis, -eris, m., *ashes.*

Cinyphius, -a, -um, adj., *of or pertaining to the Cinyps,* a river of Libya.

circuitus, -ūs, m. [circum + eo], *going round, revolution, circuit.*

circum, adv. and prep. Adv., *around, round about;* prep. with acc. (sometimes following its case), *around, about, in the neighborhood of, near by.*

circumdō, -are, -dedī, -datus, *place around, set around, surround, encircle.*

circumferō, -ferre, -tulī, -lātus, *carry around, cast around.*

circumfluō, -ere, -flūxī, ——, *flow around.*

circumfundō, -ere, -fūdī, -fūsus, *pour around, surround, envelop;* pass or reflex., *crowd around, throng.*

circumlinō, -ere, ——, -litus, *smear around, cover.*

circumsonus, -a, -um, adj., *sounding around; barking around.*

circumspiciō, -ere, -spexī, -spectus [circum- + specio], *look about, observe, see, survey.*

circumstō, -āre, -stetī, ——, *stand around, surround, encompass.*

circus, -ī, m., *circle, ring;* esp. **circus Maximus,** the *Great Circus* in Rome between the Palatine and Aventine hills.

Cithaerōn, -ōnis, m., *Cithaeron,* a mountain of Boeotia.

cithara, -ae, f., *cithara, lute.*

cito, adv., *quickly, speedily.*

citō, -āre, -āvī, -ātus, intens., *put in quick motion, rouse, urge, summon, appeal to.*

citrā, adv. and prep. Adv., *on this side;* prep. with acc., *on this side of, before, short of, inferior to.*

citus, -a, -um, adj., *quick, swift.*

cīvīlis, -e, adj., *of a citizen, civil, civic.*

cīvīliter, adv. [civilis], *in a citizen-like manner.*

clādēs, -is, f., *disaster, calamity, overthrow.*

clāmō, -āre, -āvī, -ātus, *call, call upon, invoke.*

clāmor, -ōris, m., *shout, cry.*

Claros, -ī, f., *Claros,* a town in Ionia, famous for its temple of Apollo.

clārus, -a, -um, adj., *loud, distinct; clear, bright, brilliant; celebrated, renowned.*

classis, -is, f., *fleet.*

claudō, -ere, clausī, clausus, *close, shut up, enclose, imprison; end, conclude.*

clāva, -ae, f., *cudgel, club.*

clāviger, -era, -erum, adj., *club-bearing;* as a subst., of Hercules, *the club-bearer.*

clēmentia, -ae, f., *clemency, mercy.*

clipeātus, -a, -um, adj. [clipeus], *shield-bearing.*

clipeus, -ī, m., *round shield, shield.*

clīvus, -ī, m., *slope, hill.*

Clymenē, -ēs, f., *Clymene,* wife of king Merops of Ethiopia, and mother of Phaëthon by Phoebus.

Clymenēius, -a, -um, adj., *of or belonging to Clymene.*

coctilis, -e, adj., *baked.*

coeō, -īre, -iī, -itus [con + eo], *go together, meet, assemble; be united, combine.*

(coepiō), -ere, coepī, coeptus, *begin;* **coeptum, -ī,** n., *undertaking.*

coërceō, -ēre, -uī, -itus [con + arceo], *restrain, confine, control, curb.*

Coeus, -ī, m., *Coeus,* one of the Titans, father of Latona.

cōgnātus, -a, -um, adj., *kindred, related, connected;* as subst., m. and f., *kinsman, kinswoman.*

cōgnōscō, -ere, -gnōvī, -gnitus, *become acquainted with, learn, inquire into, investigate.*

cōgō, -ere, coēgī, coāctus [con + ago], *drive together, collect, bring together; force, compel;* with **agmen,** *bring up the rear.*

cohors, -hortis, f., *cohort, company, band.*

Colchī, -ōrum, m., *the Colchians,* inhabitants of Colchis, a country east of the Black Sea.

collabefactō (conl-), -āre, ——, ——, *shake.*

collābor (conl-), -lābī, collāpsus sum, dep., *collapse, sink down.*

collātus (conl-), -a, -um, p. p. of **conferō.**

colligō, see **conl-.**

collis, -is, m., *hill.*

collum, -ī, n., *neck.*

colluō (conl-), -ere, -luī, ——, *moisten, wet.*

colō, -ere, coluī, cultus, *till, cultivate, frequent, inhabit; cherish, care for, reverence, worship.*

colōnus, -ī, m., *husbandman, settler, colonist.*

color, -ōris, m., *color, complexion, beauty.*

coluber, -brī, m., *serpent, snake.*

colubra, -ae, f., *female serpent, snake.*

columba, -ae, f., *dove.*

columna, -ae, f., *column.*

colus, -ī, and **-ūs,** f. (rarely m.), *distaff.*

coma, -ae, f., *hair;* of trees, *foliage.*

comans, -antis, adj., *long-haired;* **stella comans,** *comet.*

combibō, -ere, -bibī, ——, *drink up, absorb.*

comes, -itis, m. and f., *companion, comrade, partner.*

comitō, -āre, -āvī, -ātus [comes], *accompany, attend.*

comitor, -ārī, -ātus [comes], *accompany, attend, follow.*

commentum, -ī, n., *invention, fabrication, falsehood.*

commereō, -ēre, -uī, -itus, *merit fully, deserve, earn.*

comminuō, -ere, -uī, ūtus, *lessen, reduce, soften.*

comminus, adv. [con + manus], *hand to hand, at close quarters.*

committō, -ere, -mīsī, -missus, *bring together, join; bring together in fight, match; deliver, consign, trust, commit; perpetrate, be guilty of.*

commūnis, -e, adj., *common, general, public.*

commūniter, adv. [communis], *together, in common.*

cōmō, -ere, cōmpsī, cōmptus, *comb, arrange, adorn.*

compāgēs, -is, f., *joint, structure.*

compellō, -ere, -pulī, -pulsus, *drive together, compel, constrain.*

compellō, -āre, -āvī, -ātus, *accost, address.*

compendium, -ī, n., *gain; short-cut.*

compēnsō, -āre, -āvī, -ātus, *balance, make good.*

compescō, -ere, -pescuī, ——, *restrain, suppress.*

complector, -ī, -plexus, dep., *embrace, grasp, encircle, surround.*

compleō, -ēre, -ēvī, -ētus, *fill up, make full, complete, fulfil.*

complexus, -ūs, m., *embrace, clasp, grasp.*

compōnō, -ere, -posuī, -positus, *place together; match, compare; compose, write; settle, tranquilize; lay to rest, bury.*

compos, -potis, adj., *master of, possessing, participating in.*

comprecor, -ārī, -ātus, dep., *pray to, implore.*

comprehendō or **comprēndō, -ere, -dī, -ēnsus**, *seize, grasp, capture; perceive, comprehend.*

comprehēnsus or **comprēnsus, -a, -um**, p. p. of **comprehendō**.

comprēndō, see **comprehendō**.

cōnāmen, -inis, n. [conor], *effort.*

concavō, -āre, ——, -ātus, *make hollow, curve.*

conceptus, -a, -um, p. p. of **concipiō**.

concha, -ae, f., *shell-fish, mussel-shell.* Shells were used as trumpets, hence, *trumpet.*

concilium, -ī, n., *meeting, assembly, council.*

conciō or **concieō, -īre** or **-ēre, -īvī, -itus**, *set in motion, stir, drive; arouse, excite.*

concipiō, -ere, -cēpī, -ceptus [con + capio], *take, conceive, become pregnant; imagine, think; entertain; express in words, compose.*

concitus, -a, -um, p. p. of **conciō**.

conclāmō, -āre, -āvī, -ātus, *cry out together, shout, call for help, call loudly.*

concordō, -āre, -āvī, -ātus, *agree, be of one mind, be in harmony.*

concurrō, -ere, -currī or **-cucurrī, -cursus**, *run together, assemble; dash together, clash, engage in conflict, fight.*

concursus, -ūs, m. [concurro], *throng, tumult; assault, attack, collision.*

concutiō, -ere, -cussī, -cussus [con + quatio], *strike together, shake, wave, brandish; shatter, impair; terrify, alarm.*

condiciō, -ōnis, f., *agreement, condition, proposition; contract of marriage, match; position, situation.*

conditor, -ōris, m. [condo], *founder, builder, author.*

condō, -ere, -didī, -ditus [con + do], *put together, found; construct, build; compose, write; put away, hide, bury.*

cōnferō, -ferre, -tulī, -latus, *bring together, contribute; match, compare, contrast; bear, convey, bestow upon; change, transform;* with **se**, *betake one's self.*

cōnfessus, -a, -um, p. p. of **cōnfiteor**.

cōnfīdō, -ere, -fīsus sum, *trust, rely upon.*

cōnfīnis, -e, adj., *bordering, adjoining.*

cōnfīnium, -iī, n. [confinis], *confine, limit, border.*

cōnfīsus, -a, -um, p. p. of **confīdō.**

cōnfiteor, -ērī, -fessus, dep. [con + fateor], *confess, acknowledge, avow, reveal.*

cōnfugiō, -ere, -fūgī, ——, *flee, take refuge, have recourse.*

cōnfundō, -ere, -fūdī, -fūsus, *pour together, mingle, blend, combine; confuse, disturb, disconcert, confound.*

cōnfūsus, -a, -um, adj. [p. p. of confundo], *confused, disorderly.*

congēlō, -āre, -āvī, -ātus, *congeal, grow stiff.*

congeriēs, acc. **-em,** abl., **-ē,** f., *heap, mass, ruins.*

congerō, -ere, -gessī, -gestus, *bring together; heap up.*

congredior, -gredī, -gressus [con + gradior], *come together, meet, fight, contend.*

cōniciō, -ere, -iēcī, -iectus [con + iacio], *throw together; hurl, thrust.*

coniectus, -a, -um, p. p. of **coniciō.**

coniugium, -iī, n., *union, marriage.*

coniunx, -iugis, m. and f., *husband, wife.*

coniūrō, -āre, -āvī, -ātus, *swear together, combine under oath, plot, conspire;* p. p. **coniūrātus, -a, -um,** *bound together by oath, allied.*

conlabefactō, see **coll-.**

conlābor, see **coll-.**

conlātus, see **coll-.**

conligō (coll-), -ere, -lēgī, -lēctus [con + lego], *collect, bring together; acquire, incur.*

conligō (coll-), -āre, -āvī, -ātus, *bind together, bind, tie up.*

conloquium, -iī, n., *conversation, discourse.*

conluō, see **coll-.**

cōnor, -ārī, -ātus, *endeavor, try, attempt, make an effort.*

cōnscelerātus, -a, -um, adj., *wicked, depraved.*

cōnscelerō, -āre, -āvī, -ātus, *stain with guilt, pollute, dishonor.*

cōnscendō, -ere, -scendī, -scēnsus [con + scando], *mount, climb, embark.*

cōnscius, -a, -um, adj. [con + scio], *having knowledge of, privy to;* as subst., *participant, accomplice.*

cōnsequor, -ī, -secūtus, dep., *follow up, pursue, overtake, come up with.*

cōnsīderō, -āre, -āvī, -ātus, *regard attentively, inspect; reflect upon, consider.*

cōnsīdō, -ere, -sēdī, -sessus, *sit down, be seated, settle, be in session; take post, station oneself; sink down.*

cōnsilium, -iī, n., *deliberation, counsel; plan, purpose; judgment, wisdom.*

cōnsistō, -ere, -stitī, -stitus, *halt, post oneself; be firm, be steadfast; be, exist.*

cōnsōlor, -ārī, -ātus, *encourage, console, alleviate, relieve.*

cōnsors, -sortis, adj., *having a common lot, common;* as subst., m. and f., *partner, brother, sister, husband, wife, co-heir.*

cōnspiciō, -ere, -spexī, -spectus, *descry, see, observe;* pass., *be conspicuous, be noticed, be distinguished.*

cōnstanter, adv., *firmly, steadily, consistently.*

cōnsternō, -ere, -strāvī, -strātus, *bestrew, spread.*

cōnsternō, -āre, -āvī, -ātus, *confound, terrify, affright.*

cōnstitī, perf. of **cōnsistō** and of **cōnstō**.

cōnstituō, -ere, -uī, -ūtus [con+statuo], *place, set; array, form, draw up; appoint, determine, decide.*

cōnstō, -āre, -stitī, -stātus, *stand firm, be unchanged, last; be certain, be established.*

cōnsuēscō, -ere, -suēvī, -suētus, *accustom oneself, familiarize oneself;* in perfect, *be accustomed, be wont.*

cōnsuētus, -a, -um, adj. [p. p. of consuesco], *accustomed, wonted, customary, familiar.*

cōnsulō, -ere, -suluī, -sultus, *take counsel, consult.*

cōnsūmō, -ere, -sūmpsī, -sūmptus, *use up, consume, waste, annihilate, destroy;* of time, *spend, pass.*

cōnsurgō, -ere, -surrēxi, -surrēctus, *rise, start up, spring up.*

contāctus, -a, -um, p. p. of **contingō**.

contāctus, -ūs, m., *contact.*

contemnō, -ere, -tempsī, -temptus, *despise, disregard, slight, disparage.*

contemptus, -ūs, m., *contempt, scorn, disgrace.*

contendō, -ere, -ī, -tentus, *stretch, draw tight, strain; aim, hurl, throw; strive for; march, press on.*

contentus, -a, -um, adj. [p. p. of contendo], *stretched, tense, tight.*

contentus, -a, -um, adj. [p. p. of contineo], *content, satisfied.*

conterminus, -a, -um, adj., *bordering upon, neighboring, adjacent.*

conterreō, -ēre, -uī, -itus, *terrify, frighten.*

conticēscō, -ere, -ticuī, ——, inch. [con+taceo], *become still, cease speaking, keep silence.*

contiguus, -a, -um, adj., *bordering, neighboring.*

contineō, -ēre, -tinuī, -tentus [con+teneo], *hold together, retain, repress, check, curb.*

contingō, -ere, -tigī, -tāctus [con+tango], *touch, border on; happen, take place.*

continuus, -a, -um, adj., *uninterrupted, continuous.*

contorqueō, -ēre, -torsī, -tortus, *turn, twist; swing, brandish, hurl.*

contrā, adv. and prep. Adv., *in opposition, face to face, in turn, on the other hand;* prep. with acc., *against, facing, opposite to, contrary to.*

contrahō, -ere, -trāxī, -tractus, *draw together, contract, lessen, check.*

contrārius, -a, -um, adj. [contra], *opposite, contrary; hostile, antagonistic.*

contundō, -ere, -tudī, -tūsus or **-tūnsus**, *bruise, crush, break to pieces; subdue, check.*

cōnūbium, -iī, n. [con+nubo], *marriage.*

cōnus, -ī, m., *cone, apex of a helmet.*

convellō, -ere, -vellī, -vulsus, *tear away, pluck up, wrest, tear to pieces, rend.*

conveniō, -īre, -vēnī, -ventus, *come together, assemble, meet, obtain an interview with; be agreed on, be settled;* impers., **convenit**, *it is agreed, is settled.*

convertō, -ere, -vertī, -versus, *turn round, reverse, direct; change, transform, convert.*

convīcium, -iī, n., *outcry, reproach, abuse, insult.*

convīvium, -iī, n., *banquet.*

convocō, -āre, -āvī, -ātus, *call together, convoke, summon.*

cōpia, -ae, f., *abundance, plenty, wealth; multitude, number; ability, power, opportunity.*

cor, cordis, n., *heart, soul, mind;* esp., dat. **cordī** with **esse,** *to be agreeable.*

cōram, adv. and prep. Adv., *openly, face to face;* prep. with abl., *in the presence of.*

Corinthus, -ī, f., *Corinth,* a famous city in the Peloponnesus.

corniger, -era, -erum, adj., *horned;* as a subst., m., *the horn-bearing one,* i.e., a river-god.

cornū, -ūs (cornum, -ī), n., *horn, antler; projection, end* (of a bow); of an army, *wing.*

cornum, -ī, n., *cornel-berry.*

cornus, -ī, f, *cornel-tree; javelin* (of cornel-wood).

corōna, -ae, f., *garland, wreath, crown.*

Corōnae, -ārum, f., *Coronae,* the two youths who sprang up from the ashes of the daughters of Theban Orion.

corōnō, -āre, -āvī, -ātus [corona], *crown, wreathe, encircle.*

corpus, -oris, n., *body.*

correptus, -a, -um, p. p. of **corripiō.**

corrigō, -ere, -rēxī, -rēctus [con+rego], *make straight, set right, amend, correct.*

corripiō, -ere, -ripuī, -reptus [con+rapio], *seize, snatch up, carry off; reprove, chide.*

cortex, -icis, m., *bark.*

Cōrȳcides, -um, *the Corycian* (*nymphs*), i. e., those who dwelt in the Corycian grotto on Mt. Parnassus.

costa, -ae, f., *rib.*

crastinus, -a, -um, adj. [cras], *of to-morrow.*

crātēr, -ēris (acc. **-ēra**), m., *mixing-bowl; crater* of a volcano; *basin* of a spring.

crātēra, -ae, f., *mixing-bowl.*

crēber, -bra, -brum, adj., *thick, close, frequent; numerous, abounding.*

crēdibilis, -e, adj. [credo], *worthy of belief, credible.*

crēdō, -ere, -didī, -ditus, *trust, believe.*

Crēdulitas, -ātis, f., *Credulity,* one of the attendants of *Fama.*

Cremera, -ae, f., *the Cremera,* a small river of Etruria falling into the Tiber.

cremō, -āre, -āvī, -ātus, *burn.*

creō, -āre, -āvī, -ātus, *produce, create, beget, elect.*

crepitō, -āre, -āvī, ——, freq. [crepo], *rattle, crackle.*

crēscō, -ere, crēvī, crētus, inch., *come into being, spring up;* p. p. with abl., *descended, born; grow up, increase, become great.*

Crēta, -ae (Crētē, -ēs), f., *Crete,* an island in the Mediterranean.

crētus, -a, -um, p. p. of **crēscō.**

crēvī, p. of **cernō** and of **crēscō.**

crīmen, -inis, n., *charge, accusation; crime, offense.*

crīnis, -is, m., *hair;* of a comet, *tail.*

crista, -ae, f., *tuft, crest;* of a helmet, *plume.*

Crocalē, -ēs, f., *Crocale,* one of Diana's attendant nymphs.

croceus, -a, -um, adj., *saffron-colored, yellow.*

Croesus, -ī, m., *Croesus,* king of Lydia, proverbial for his wealth.

crūdēlis, -e, adj., *cruel, hard-hearted, unmerciful.*

cruentō, -āre, -āvī, -ātus [cruentus], *make bloody, spot with blood.*

cruentus, -a, -um, adj., *bloody, bloodthirsty.*

cruor, -ōris, m., *blood, gore, bloodshed.*

crūs, crūris, n., *leg.*

cubīle, -is, n., *couch, bed, nest, lair.*

culmen, -inis, n., *top, summit.*

culpa, -ae, f., *fault, blame, guilt.*

culpō, -āre, -āvī, -ātus [culpa], *blame, reprove, condemn, find fault with.*

cultor, -ōris, m., *tiller, husbandman; inhabitant; worshipper.*

cultus, -a, -um, adj. [p. p. of colo], *cultivated, polished.*

cultus, -ūs, m., *cultivation, culture, education; civilization, refinement; adoration, veneration.*

cum, prep. with abl., *with, together with, along with, at the same time with;* with **primis,** *with the foremost, especially.*

cum, conj., *when, at the time when, while, whenever; since, seeing that.*

cumba, -ae, f., *boat, skiff.*

cunctor, -ārī, -ātus, dep., *delay, hesitate.*

cūnctus, -a, -um, adj., *all together, the whole, entire.*

cupīdō, -inis, f., *desire, passion, love;* person., m., *Cupid,* son of Venus, and god of love.

cupidus, -a, -um, adj., *desirous, loving, passionate; avaricious.*

cupiēns, -entis, adj. [pres. part. of cupio], *longing, eager.*

cupiō, -ere, -īvī or **iī, -ītus,** *to long for, desire, wish.*

cupressus, -ī, f., *cypress.*

cūr, adv., *why, wherefore.*

cūra, -ae, f., *care, diligence; charge; anxiety, solicitude, trouble.*

cūralium, -iī, n., *coral.*

Cures, -ium, m., *Cures,* the chief town of the Sabines.

cūria, -ae, f., *senate-house.*

cūrō, -āre, -āvi, -ātus [cura], *care for, look to, administer; heal, cure.*

currō, -ere, cucurrī, cursus, *run, hasten, fly, move rapidly.*

currus, -ūs, m., *chariot, car.*

cursus, -ūs, m., *course, career.*

(curvāmen, -inis), n. [curvo], *bend, curve.*

curvātūra, -ae, f. [curvo], *bend, rim of a wheel.*

curvō, -āre, -āvī, -ātus [curvus], *bend, curve.*

curvus, -a, -um, adj., *crooked, bent, swelling.*

cuspis, -idis, f., *point, blade, spear, trident* (of Neptune).

custōs, -ōdis, m. and f., *guard, protector, jailer, keeper.*

cutis, -is, f., *skin.*

Cyanē, -ēs, f., *Cyane,* a fountain and nymph in the vicinity of Syracuse.

Cyclades, -um, f., *the Cyclades,* a group of islands in the Aegean sea off the Peloponnesian coast.

Cyclōps, -ōpis, m., *a Cyclops,* one of the race of giants said to have dwelt on the coast of Sicily.

cycnus, -ī, m., *swan.*

Cycnus, -ī, m., *Cycnus,* son of Neptune, killed by Achilles in the Trojan war.

Cynthus, -ī, m., *Cynthus,* a mountain in Delos, on which Apollo and Diana were born.

Cyprius, -a, -um, adj., *Cyprian,* of or pertaining to Cyprus, an island off the coast of Asia Minor.

Cytherēa, -ae, f., *Cytherea,* i. e. Venus, one of whose seats of worship was on the island of Cythēra.

Cytherēius, -a, -um, adj., *Cytherean,* of or belonging to the island of Cythēra, or to Venus.

D

Daedalus, -ī, m., *Daedalus,* the famous architect, builder and worker in wood, of Athens.

Damasicthōn, -onis, m., *Damasicthon,* a son of Niobe.

damnō, -āre, -āvī, -ātus [damnum], *condemn, convict, disapprove.*

damnōsus, -a, -um, adj. [damnum], *injurious, destructive.*

damnum, -ī, n., *harm, damage, loss.*

Danaē, -ēs, f., *Danae,* daughter of Acrisius, and mother of Perseus by Jupiter.

Danaus, -a, -um, adj., *of or pertaining to Danaus,* brother of Belus, who, coming from Egypt to Greece, became king of Argos; *Grecian;* m. plur. as subst., *the Greeks.*

Daphnē, -ēs, f., *Daphne,* the daughter of the river-god Peneus, changed into a laurel tree.

(daps), dapis, f., *feast, meal; food, viands.*

Dardanius, -a, -um, adj. [Dardanus], *Trojan.*

Dardanus, -ī, m., *Dardanus,* son of Jupiter, and ancestor of the royal family of Troy.

Dardanus, -a, -um, adj., *Trojan.*

Dārēus (Dārīus), -ii, m., *Darius,* king of Persia.

dē, prep. with abl., *from, away from, down from; out of; about, concerning.*

dea, -ae, f. [deus], *goddess.*

dēbeo, -ēre, -uī, -itus [de+habeo], *owe, be under obligation, be bound, ought.*

dēbilis, -e, adj., *disabled, crippled, feeble.*

dēbilitō, -āre, -āvī, -ātus [debilis], *cripple, disable, weaken.*

decēns, -entis, adj., *seemly, fit, comely, beautiful.*

dēceptus, -a, -um, p. p. of **decipiō.**

dēcerpō, -ere, -cerpsī, -cerptus [de+carpo], *pluck off, break off, crop, gather.*

dēcertō, -āre, -āvī, -ātus, *fight out, contend, dispute, vie.*

decet, -ēre, -uit, impersonal, *be seemly, be becoming.*

dēcidō, -ere, -cidī, —— [de+cado], *fall down, fall away, sink down; die, perish.*

decimus, -a, -um, adj. [decem], *tenth.*

dēcipiō, -ere, -cēpī, -ceptus [de+capio], *catch, entrap, delude, deceive.*

dēclīnō, -āre, -āvī, -ātus, *bend aside, turn away.*

dēclīvis, -e, adj. [de+clivus], *sloping;* n. as subst., *slope.*

decor, -ōris, m., *comeliness, grace, charm.*

decōrus, -a, -um, adj. [decor], *becoming, fine, beautiful.*

dēcrēscō, -ere, -crēvī, -crētus, *decrease, wane.*

dēcrētum, -ī, n. [decerno], *decree, ordinance, resolution.*

dēcurrō, -ere, -cucurrī or **-currī, -cursus,** *run down, hasten; traverse, pass through.*

decus, -oris, n., *glory, honor.*

dēdō, -ere, dēdidī, dēditus, *give up, surrender.*

dēdūcō, -ere, -dūxī, -ductus, *lead down, draw down, escort, accompany;* of wool, *spin;* of ships, *draw down from the shore, launch.*

dēfectus, -a, -um, adj. [p. p. of deficio], *weak, enfeebled.*

dēfendō, -ere, -fendī, -fēnsus, *ward off, keep off; defend, guard, protect, maintain.*

dēferō, -ferre, -tulī, -lātus, *bring down; confer, deliver; give account of, report, announce.*

dēficiō, -ere, -fēcī, -fectus, *be wanting, fail, sink, faint.*

dēfleō, -ēre, -ēvī, -ētus, *weep over, deplore.*

dēfluō, -ere, -flūxī, -flūxus, *flow down, glide down; pass away, disappear, be lost.*

dēfōrmis, -e, adj. [de + forma], *misshapen, formless, unsightly, ugly.*

dēfrēnātus, -a, -um, adj., *unrestrained.*

dēgravō, -āre, -āvī, -ātus, *weigh down, burden.*

dēiciō, -ere, -iēcī, -iectus [de + iacio], *throw down, dislodge, overthrow.*

dēinde, or **dein,** adv., *then, next, thereafter.*

dēlābor, -ī, -lāpsus, dep., *slip down, glide down, sink.*

dēlāpsus, -a, -um, p. p. of **dēlābor.**

dēlictum, -ī, n., *fault, crime.*

Dēlius, -a, -um, adj., *of Delos, Delian;* as a subst. m., *Apollo;* f., *Diana.*

Dēlos, -ī, f., *Delos,* an island in the Aegean sea, on which Apollo and Diana were born.

Delphī, -ōrum, m., *Delphi,* a city in Phocis famous as the site of the oracle of Apollo.

Delphicus, -a, -um, adj., *of Delphi, Delphic.*

delphīn, -īnis, m., *dolphin.*

dēlūbrum, -ī, n., *temple, shrine.*

dēlūdō, -ere, -lūsī, -lūsus, *mock, make sport of, delude.*

dēlūsus, -a, -um, p. p. of **dēlūdō.**

dēmēns, -entis, adj., *out of one's mind, demented, mad; distracted, wild, reckless.*

dēmissus, -a, -um, adj. [p. p. of demitto], *low-lying, hanging down; downcast, dejected, humble.*

dēmittō, -ere, -mīsī, -missus, *send down, let down, let fall; thrust, plunge.*

dēmō, -ere, dēmpsī, dēmptus [de + emo], *take away, withdraw, withhold, except.*

dēmptus, -a, -um, p. p. of **dēmō.**

dēnique, adv., *finally, lastly, in a word.*

dēns, dentis, m., *tooth.*

dēnseō, -ēre, ——, -ētus [densus], *make thick; press together.*

dēnsō, -āre, āvī, -ātus [densus], *make thick, pack.*

dēnsus, -a, -um, adj., *thick, compact; crowded, thickly set, full; frequent, continuous.*

dēpellō, -ere, -pulī, -pulsus, *drive out, expel, dislodge, remove.*

dēpendeō, -ēre, ——, ——, *hang from, be dependent on.*

dēperdō, -ere, -didī, -ditus, *lose utterly.*

dēplangō, -ere, -plānxī, ——, *bewail.*

deplōrō, -āre, -āvī, -ātus, *weep bitterly, lament, complain, deplore.*

dēpōnō, -ere, -posuī, -positus, *put aside, deposit; lay up, put by; entrust; give up, get rid of.*

dēpositum, -ī, n. [depositus], *trust.*

dēpositus, -a, -um, p. p. of **dēpōnō.**

dēprecor, -ārī, -ātus, dep., *avert by prayer, deprecate, plead against.*

dēprehendō, or **dēprēndō, -ere, -dī, -sus,** *seize upon, catch, overtake, surprise; detect, discover.*

dēpulsus, -a, -um, p. p. of **dēpellō.**

dēputō, -āre, -āvī, -ātus, *cut off, prune.*

dēreptus, -a, -um, p. p. of **deripiō.**

(dērigēscō), -ere, dērigui, ——, inch., *grow rigid.*

dēripiō, -ere, -ripuī, -reptus [de+rapio], *tear off, snatch away, pull down.*

dēscendō, -ere, -dī, -sus, *climb down, descend; sink, go down; penetrate.*

dēserō, -ere, -seruī, -sertus, *desert, give up, abandon, forsake.*

dēsertus, -a, -um, adj., *desert, solitary, lonely.*

dēsīderium, -iī, n., *longing, desire, want.*

dēsidia, -ae, f., *idleness, sloth.*

dēsiliō, -īre, -siluī, -sultus [de+salio], *leap down, dismount.*

dēsinō, -ere, -sīvī, or **-iī, -situs,** *leave off, cease, desist, give up, end.*

dēsistō, -ere, -stitī, -stitus, *leave off, desist from.*

dēsitus, -a, -um, p. p. of **dēsinō.**

desolatus, -a, -um, adj. [p. p. of desolo], *desolate, deserted.*

dēspiciō, -ere, -spexī, -spectus [de+specio], *look down upon, despise, disdain.*

dēstituō, -ere, -uī, -ūtus [de+statuo], *set down, leave alone, abandon, forsake.*

dēstringō, -ere, -īnxī, -ictus, *strip, unsheathe; graze, skim.*

dēsuētus, -a, -um, adj., *unfamiliar.*

dēsum, -esse, -fuī, *be away, be wanting, be missing.*

dēterior, -ius, adj., *lower, worse.*

dēterreō, -ēre, -uī, -itus, *frighten off, deter.*

dētrahō, -ere, -trāxī, -tractus, *draw off, drag off, pull down, remove.*

Deucaliōn, -ōnis, m., *Deucalion,* son of Prometheus, a Thessalian king.

deus, -ī, m., *god.*

dēvius, -a, -um, adj. [de+via], *off the road, remote.*

dēvolvō, -ere, -volvī, -volūtus, *roll down, roll forth.*

dēvorō, -āre, -āvī, -ātus, *swallow, devour, consume, seize greedily.*

dēvoveō, -ēre, -vōvī, -vōtus, *vow, devote, sacrifice; curse, execrate.*

dēxter, -tera, -terum, and **-tra, -trum,** adj., *on the right side, right, propitious.*

Diāna, -ae, f., *Diana,* an Italian divinity identified with the Greek Artemis. She was goddess of the moon, and patroness of the chase.

dīcō, -ere, dīxī, dictus, *say, tell, describe.*

Dictaeus, -a, -um, adj., *Dictaean, Cretan,* from *Dicte,* a mountain in Crete.

dictum, -ī, n., *saying, word.*

diēs, -ēī, m. or f., *day, daylight; the Day* (personified); *time.*

differō, -ferre, distulī, dīlātus [dis+ferro], *carry apart, spread abroad; defer, put off.* Intrans. (only in present system), *differ.*

difficilis, -e, adj., *hard, difficult.*

diffīdō, -ere, -fīsus sum [dis+fido], *distrust.*

diffugiō, -ere, -fūgī, —— [dis+fugio], *fly in different directions, disperse, scatter.*

diffundō, -ere, -fūdī, -fūsus [dis+fundo], *pour out, pour forth; spread, scatter, extend, diffuse.*

dīgerō, -ere, -gessī, -gestus, *separate, divide, arrange, dispose.*

digitus, -ī, m., *finger, toe.*

dignor, -ārī, -ātus [dignus], *deem worthy, deign, condescend.*

dignus, -a, -um, adj., *worthy, deserved.*

dīgredior, -ī, -gressus, dep. [dis+gradior], *go apart, depart.*

dīlābor, -ī, -lāpsus, dep., *melt away, slip away, vanish.*

dīlacerō, -āre, -āvī, -ātus, *tear to pieces.*

dīlāpsus, -a, -um, p. p. of **dīlābor.**

dīlātus, -a, -um, p. p. of **differō.**

dīlēctus, -a, -um, adj. [p. p. of diligo], *loved, beloved.*

dīligō, -ere, -lēxī, -lēctus, *esteem, love.*

dīmittō, -ere, -mīsī, -missus, *send different ways, send forth, scatter, distribute; break up, dismiss, disband; let go, relinquish, abandon.*

dīmoveō, -ēre, -mōvī, -mōtus, *move asunder, put asunder, divide, disperse.*

Dindyma, -ōrum, n., *Dindymus,* a mountain in Mysia sacred to Cybele.

Diomēdēus, -a, -um, adj., *of Diomedes,* son of Tydeus and king of Aetolia.

Dircē, -ēs, f., *Dirce,* a fountain near Thebes in Boeotia.

dīrēctus, -a, -um, adj. [p. p. of dirigo], *direct, straight.*

dīrigo, -ere, -rēxī, -rēctus, *direct, aim.*

dīruō, -ere, -uī, -utus, *overthrow, demolish.*

dīrus, -a, -um, adj., *dread, dire, awful.*

dīs, dītis (a contraction of dives), adj., *rich.*

Dīs, Dītis, m., *Pluto, god of the infernal regions.*

discēdō, -ere, -cessī, -cessus, *go apart, separate, disperse; depart, leave.*

discernō, -ere, -crēvī, -crētus, *separate, set apart, part, divide.*

discidium, -ī, n., *parting, separation, divorce.*

discipulus, -ī, m. [disco], *pupil, follower.*

discō, -ere, didicī, ——, *learn.*

discrētus, -a, -um, p. p. of **discernō.**

discrīmen, -inis, n., *crisis, peril; difference, distinction.*

discursus, -a, -um, p. p. of **discurrō.**

discursus, -ūs, m., *a running to and fro.*

discus, -ī, m., *discus, quoit.*

disiciō, -ere, -iēcī, -iectus [dis+ iacio], *throw asunder, disperse, scatter, lay in ruins.*

disiectus, -a, -um, p. p. of **disiciō.**

dispār, -paris, adj., *unlike, different, ill-matched.*

dispēnsō, -āre, -āvī, -ātus, *pay out, distribute, dispense.*

dissiliō, -īre, -uī, -sultus [dis+ salio], *leap asunder, fly apart, burst, split.*

dissimulō, -āre, -āvī, -ātus, *disguise, dissemble, conceal, ignore.*

dissipō, -āre, -āvī, -ātus, *disperse, rout, demolish.*

dissuādeō, -ēre, -suāsī, -suāsus, *dissuade, object.*

distinctus, -a, -um, adj. [p. p. of distinguo], *separated, distinct; set off, adorned.*

distinguō, -ere, -stīnxī, -stīnctus, *separate, part, distinguish, specify, mark, set off.*

distō, -āre, ——, ——, *stand apart, be separate, be distant; differ, be unlike;* impers., *there is a difference.*

diū, adv., *a long while, long.*

dīva, -ae, f. [divus], *goddess.*

dīvellō, -ere, -vellī, -vulsus, *rend asunder, separate violently, tear, wrench off, wrest.*

dīversus, -a, -um, adj. [p. p. of diverto], *opposite, contrary; remote, far-distant; different.*

dīves, -itis, adj., *rich, opulent, sumptuous, precious.*

dīvidō, -ere, -vīsī, -vīsus, *divide, part, distribute, share.*

dīvīnus, -a, -um, adj., *of a god, divine.*

dīvus, -a, -um, adj., *godlike, divine;* as subst., m. and f., *god, goddess.*

dō, dare, dedī, datus, *give, present; concede, yield; give out, relax, let out; cause, produce, inflict.*

doceō, -ēre, -uī, doctus, *teach, inform.*

doctus, -a, -um, adj. [p. p. of doceo], *learned, skilled, clever.*

documentum, -ī, n., *lesson, proof, specimen.*

Dōdōnis, -idis, adj. f., *Dodonean,* of or pertaining to Dodona, a city in Epirus famous for its oracle of Jupiter.

doleō, -ēre, -uī, -itūrus, *feel pain, be in pain, grieve, be sorry;* of things, *give pain.*

dolor, -ōris, m., *pain, suffering, grief, anguish, sorrow.*

domesticus, -a, -um, adj. [domus], *of the house, domestic, native.*

domina, -ae, f. [dominus], *mistress.*

dominus, -ī, m., *owner, master, lord.*

domō, -āre, -uī, -itus, *tame, break, subdue, vanquish, reduce.*

domus, -ī or **-ūs,** *house, home;* locat., **domī,** *at home;* acc., **domum,** *homeward.*

dōnec, conj., *while, until.*

dōnō, -āre, -āvī, -ātus [donum], *present, bestow, endow.*

dōnum, -ī, n., *gift.*

Dorceus, -eī, m., *Dorceus,* one of Actaeon's dogs.

Doris, -idis, f., *Doris,* wife of Nereus, and mother of the Nereids.

dorsum, -ī, n., *back.*

dōs, dōtis, f., *dowry, endowment.*

dōtālis, -e, adj. [dos], *of a dowry.*

dōtātus, -a, -um, adj. [p. p. of doto], *well-endowed, gifted.*

dōtō, -āre, -āvī, -ātus [dos], *endow.*

dracō, -ōnis, m., *serpent, dragon.*

Dromas, -adis, m., *Dromas,* one of Actaeon's hounds.

dubitō, -āre, -āvī, -ātus, freq. [dubius], *be uncertain, be in doubt, hesitate.*

dubius, -a, -um, adj., *doubtful, irresolute, uncertain; precarious, dangerous, critical.*

dūcō, -ere, dūxī, ductus, *lead, guide; marry; drag, carry off; drink, quaff; construct, fashion, mould; reckon, consider, esteem.*

dulcis, -e, adj., *sweet, agreeable, delightful, charming.*

Dūlichius, -a, -um, adj., *of Dulichium,* or *of Ulysses,* to whose kingdom the island of Dulichium in the Ionian sea belonged.

dum, conj., *while, until, provided that.*

dummodo, conj., *provided only.*

duo, -ae, -o, num., *two.*

duplicō, -āre, -āvī, -ātus, *double, double up.*

dūritia, -ae, f. [durus], *hardness, insensibility, harshness, rigor.*

(**dūritiēs**), see **dūritia.**

dūrō, -āre, -āvī, -ātus [durus], *make hard, grow hard, endure, hold out.*

dūrus, -a, -um, adj., *hard, harsh, uncultivated.*

dux, ducis, m. and f., *leader, guide.*

E

ē, prep. see **ex.**

ea, see **is.**

ebur, -oris, n., *ivory;* something made of ivory, *scabbard, statue.*

eburneus, -a, -um, adj. [ebur], *of ivory.*

eburnus, -a, -um, adj. [ebur], *of ivory.*

ecce, interj. *lo! behold! there! here!*

Echīōn, -onis, m., *Echion,* one of the warriors who sprang up from the dragon's teeth sown by Cadmus.

Ēchō, -ūs, f., *Echo,* a nymph whose power of utterance was so affected by Juno that she could only repeat the last words of another's speech.

ecquis, ecquid, pron. interrog., *any one? any? any thing?*

edāx, -ācis, adj., *greedy, consuming.*

ēdiscō, -ere, -didicī, ——, *learn by heart, learn, study.*

edō, -ere or **ēsse, ēdī, ēsus,** *eat, consume, destroy.*

ēdō, -ere, -didī, -ditus, *bring forth, give birth to, bear; publish, relate, tell; show, display.*

ēdūcō, -ere, -dūxī, -ductus, *lead forth, bring off; bring up, rear; lift up, erect.*

ēducō, -āre, -āvī, -ātus, *bring up, educate.*

Ēetiōnēus, -a, -um, adj., *of Ēëtion,* the father of Andromache, and king of Thebes in Cilicia.

effectus, -a, -um, p. p. of **efficiō.**

efferō, or **ecferō, -ferre, extulī, ēlātus** [ex+fero], *carry out; carry out for burial, bury; lift up, elevate; set forth, utter, publish.*

efficiō, -ere, -fēcī, -fectus [ex+facio], *bring to pass, bring about, effect, produce, form, finish.*

efflō, -āre, -āvī, -ātus [ex+flo], *breathe out, exhale.*

effluō, -ere, -flūxī, —— [ex+fluo], *flow out, flow forth; pass away, vanish.*

effugiō, -ere, -fūgī, —— [ex+fugio], *flee from, escape, avoid.*

effulgeō, -ēre, -sī, —— [ex+fulgeo], *shine out, gleam forth.*

effundō, -ere, -fūdī, -fūsus [ex+fundo], *pour out, shed; produce abundantly; let go.*

effūsus, -a, -um, adj. [p. p. of effundo], *poured out, extensive; loosened, dishevelled; straggling, disorderly.*

egeō, -ēre, -uī, ——, *be needy, want.*

ego, *I.*

ēgredior, -ī, -gressus, dep. [ex+gradior], *go out, march out; disembark, land; go up, pass up; go beyond, leave.*

ēgressus, -a, -um, p. p. of **ēgredior.**

ēgressus, -ūs, m. [egredior], *going out, egress, departure.*

eī, pers. pron., dat. of **is.**

ei, interj., *oh! alas!*

ēiaculor, -ārī, -ātus, dep., *throw out, spurt out.*

ēiectō, -āre, -āvī, -ātus, freq. [eiicio], *cast out, throw forth.*

ēlectrum, -ī, n., *electrum, an alloy of gold and silver, amber.*

Ēlēus, -a, -um, adj., *Elean, of Elis.*

ēliciō, -ere, -licuī, —— [ex+lacio], *draw out, lure forth.*

ēlīdō, -ere, -līsī, -līsus [ex+laedo], *strike out, dash out, force out, dash to pieces, crush.*

ēligō, -ere, -lēgī, -lēctus, *pick out, choose, select.*

Ēlis, -idis, f., *Elis,* a district and city of the Peloponnesus.

ēlīsus, -a, -um, p. p. of **ēlīdō.**

ēlūdō, -ere, -lūsī, -lūsus, *elude, avoid, escape, frustrate.*

ēluō, -ere, -uī, -ūtus, *wash off, wash away, get rid of.*

Ēmathia, -ae, f., *Emathia,* a region of Macedonia.

Ēmathius, -a, -um, adj., *of Emathia, Emathian.*

ēmēnsus, -a, -um, p.p. of **ēmētior.**

ēmētior, -īrī, -mēnsus, dep., *measure off, pass over, traverse, live through.*

ēmicō, -āre, -uī, ——, *spring forth, leap up, spurt out;* of a rock, *project.*

ēminus, adj. [ex + manus], *at a distance, from afar.*

ēmittō, -ere, -mīsī, -missus, *send out, drive; cast, discharge; utter.*

ēmorior, -ī, -mortuus, dep., *die off, die, pass away.*

ēn, interj., *lo! behold!*

enim, conj., *for.*

ēnītor, -ī, -nīxus or **-nīsus,** dep., *struggle upwards, climb; exert oneself; bring forth, bear.*

ēnsis, -is, m., *sword.*

eō, īre, īvī or **iī, itūrus,** *go, move, pass.*

eō, adv., *there, to that place, thither.*

eōdem, adv., *to the same place, thither.*

Ēōus, -a, -um, adj., *of the dawn;* as subst., m., *Eous,* one of the Sun-god's horses.

Epēus, -ī, m., *Epeus,* the builder of the wooden horse by means of which Troy was taken.

Ephyrē, -ēs, f., *Ephyre,* another name for Corinth.

Epimēthis, -idis, patron., f., *daughter of Epimetheus,* i. e. *Pyrrha,* wife of Deucalion.

Ēpīros, -ī, f., *Epirus,* a country of northern Greece.

ēpōtus, -a, -um, adj., *drunk up, drained.*

equidem, adv., *indeed, for my part.*

equīnus, -a, -um, adj. [equus], *of a horse.*

equus, -ī, m., *horse.*

Erebus, -ī, m., *Erebus, the lower world.*

ērēctus, -a, -um, adj. [p. p. of erigo], *erect, attentive, aroused.*

ēreptus, -a, -um, p. p. of **ēripiō.**

ergō, conj., *therefore.*

Eridanus, -ī, m., *the Eridanus,* a mythical river sometimes identified with the Po.

ērigō, -ere, -rēxī, -rēctus [ex + rego], *raise up, set up, elevate; arouse, stir, encourage.*

erīlis, -e, adj. [erus], *of a master, of a mistress.*

ēripiō, -ere, -uī, -reptus [ex + rapio], *snatch away, take away, rescue, free.*

errō, -āre, -āvī, -ātus, *wander, go astray; be in error.*

error, -ōris, m. [cf. erro], *a wandering, going astray; error, delusion;* personified, *Error.*

ērubēscō, -ere, -rubuī, ——, inch., *grow red, redden, blush, feel ashamed.*

ērudiō, -īre, -īvī, -iī, -ītus, *train, instruct.*

ēruō, -ere, -ī, -rutus, *root up, dig out, destroy utterly.*

Erycīnus, -a, -um, adj., *of Eryx,* a city and mountain in the northwest of Sicily, in the neighborhood of which was a temple of Venus; hence **Erycīna, -ae,** as a subst., *Venus.*

Erymanthus, -ī, m., *Erymanthus,* a range of mountains in Arcadia.

Erythēis, -idis, adj., f., *Erythean, of Erythea,* an island in the bay of Cadiz, the home of the giant Geryon.

Eryx, -ycis, m., *Eryx,* a city and mountain in the northwest of Sicily.

et, conj., *and, also, even;* **et . . . et,** *both . . . and.*

etiam, adv., *even, also;* **etiam atque etiam,** *again and again.*

etiamnum, etiamnunc, adv., *even now, still.*

etsī, conj., *though, although.*

Euboea, -ae, f., *Euboea*, an island off the east coast of Greece.

Eumenides, -um, f., *the Eumenides, the Furies.*

Eumolpus, -ī, m., *Eumolpus*, a Thracian bard, disciple of Orpheus.

Euphrātēs, -is, m., *the Euphrates*, a river in Syria flowing into the Persian gulf.

Eurōpa, -ae, f., *Europa*, daughter of king Agenor of Phoenicia, and sister of Cadmus.

Eurōtās, -ae, m., *the Eurotas*, a river of Laconia, on which Sparta was situated.

Eurus, -ī, m., *Eurus*, the southeast wind.

Eurybatēs, -is, m., *Eurybates*, the herald of Ulysses.

Eurydicē, -ēs, f., *Eurydice*, the wife of Orpheus.

ēvādō, -ere, -vāsī, -vāsus, *go out, go forth; mount, ascend; escape.*

Evander, -drī, m., *Evander*, of Arcadia, who emigrated to Latium before the time of the Trojan war.

ēvānēscō, -ere, -vānuī, ——, inch., *vanish, die away, disappear, be forgotten.*

ēvānidus, -a, -um, adj., *vanishing.*

ēvehō, -ere, -vexī, -vectus, *carry out, lead forth*; pass., *be borne forth, move forth, proceed.*

ēventus, -ūs, m., *occurrence, event, issue, consequence.*

ēverberō, -āre, ——, ——, *strike violently, beat.*

ēversus, -a, -um, p. p. of **ēvertō**.

ēvertō, -ere, -vertī, -versus, *overturn, turn upside down, ruin, destroy.*

ēvītābilis, -e, adj. [evito], *avoidable.*

ēvītō, -āre, -āvī, -ātus, *avoid.*

ēvolō, -āre, -āvī, -ātus, *fly out, fly up; rush forth, hasten out, escape, flee.*

ex or **ē**, prep. with abl., *out of, from; down from, up from, away from; in conformity with.*

exāctus, -a, -um, p. p. of **exigō**.

exagitō, -āre, -āvī, -ātus, freq., *keep in motion, disquiet, persecute.*

exanimātus, -a, -um, p. p. of **exanimō**.

exanimis, -e, adj. [ex+anima], *breathless, lifeless.*

exanimō, -āre, -āvī, -ātus [exanimus], *put out of breath, exhaust, kill.*

exārdēscō, -ere, -ārsī, -ārsus, inch., *blaze up, take fire; be provoked, rage.*

exaudiō, -īre, -īvī, -ītus, *hear clearly, hear, listen to.*

excēdō, -ere, -cessī, -cessus, *go out, depart, withdraw; exceed, surpass.*

excelsus, -a, -um, adj., *elevated, lofty, high.*

exceptus, -a, -um, p. p. of **excipiō**.

excidō, -ere, -cidī, —— [ex+cado], *fall from, fall down, fail in.*

excīdō, -ere, -cīdī, -cīsus [ex+caedo], *cut out, cut down, extirpate.*

excipiō, -ere, -cēpī, -ceptus [ex+capio], *take out, except; receive, welcome; follow, succeed; answer.*

exclāmō, -āre, -āvī, -ātus, *call out, exclaim, applaud.*

excurrō, -ere, -cucurrī or **-currī, -cursus**, *run out, hasten forwards*; of a promontory, *project.*

excutiō, -ere, -cussī, -cussus [ex+quatio], *shake out, cast out, toss.*

exemplum, -ī, n., *copy, example, precedent.*

exeō, -īre, -iī, -itus, *go forth, depart.*

exequiae, -ārum, f., *funeral obsequies.*

exerceō, -ēre, -uī, -itus [ex+arceo], *keep at work, occupy; exercise, practice, administer; disquiet.*

exhālō, -āre, -āvī, -ātus, *breathe forth, exhale.*

exhibeō, -ēre, -uī, -itus [ex+habeo], *hold forth, show, exhibit.*

exhorreō, -ēre, -uī, ——, *shudder at.*

exhorrēscō, -ere, -horruī, ——, inch. [exhorreo], *shudder, be terrified.*

exhortor, -ārī, -ātus, dep., *exhort, encourage.*

exigō, -ere, -ēgī, -actus [ex+ago], *drive out, thrust out, expel; exact, demand; spend, pass; finish, complete; deliberate.*

exiguus, -a, -um, adj., *small, scanty, little.*

exīlis, -e, adj., *thin, meager, poor, worthless.*

exitiābilis, -e, adj. [exitium], *destructive, deadly.*

exitium, -iī, n., *destruction, ruin, mischief.*

exitus, -a, -um, p. p. of **exeō.**

exitus, -ūs, m., *a going out, departure, outlet; close, conclusion; issue, result; end of life, death.*

exonerō, -āre, -āvī, -ātus, *unload, empty, relieve.*

exōrō, -āre, -āvī, -ātus, *prevail upon, persuade by entreaty.*

exōsus, -a, -um, p. p. of *exodi, *detesting.*

(expallēscō), -ere, -palluī, inch., *turn pale.*

expellō, -ere, -pulī, -pulsus, *drive out, expel, remove.*

experiēns, -entis, adj. [pres. part. of experior], *experienced in, accustomed to.*

experior, -īrī, -pertus, dep., *attempt, undergo, experience.*

expers, -pertis, adj. [ex+pars], *not sharing in, free from.*

explōrō, -āre, -āvī, -ātus, *examine, investigate, spy out, reconnoiter.*

expōnō, -ere, -posuī, -positus, *set forth, exhibit; reveal, publish, expound; disembark.*

expulsus, -a, -um, p. p. of **expellō.**

exsanguis, -e, adj., *bloodless, pale, wan.*

exsequor, -ī, -secūtus, dep., *follow, accompany; pursue; perform, accomplish; describe in detail.*

exserō, -ere, -uī, -tus, *thrust out.*

exsertus, -a, -um, p. p. of **exserō.**

exsilium, -iī, n. [exsul], *exile.*

exsistō, -ere, -stitī, ——, *stand forth, arise.*

exspatior, -ārī, -ātus, dep., *leave the track, wander from the way.*

exspectō, -āre, -āvī, -ātus, *look out for, wait for, long for, expect.*

exspīrō, -āre, -āvī, -ātus, *breathe out, expire.*

exstimulō, -āre, -āvī, -ātus, *goad on, stimulate.*

exstinguō, -ere, -stīnxī, -stīnctus, *extinguish, kill, destroy, abolish, annihilate.*

exstitī, p. of **exsistō,** and **exstō.**

exstō, -āre, -stitī, -stātus, *stand out, project, tower; rise, extend; be extant, exist, be.*

exstruō, -ere, -strūxī, -strūctus, *heap up, build up.*

exsul, -ulis, m. and f., *exile.*

exsultō, -āre, -āvī, -ātus, freq., *leap up, exult, rejoice, boast.*

exta, -ōrum, n., *entrails.*

extemplō, adv., *immediately, straightway.*

extendō, -ere, -tendī, -tentus or **-tēnsus,** *stretch out, extend, spread, increase, prolong.*

extentus, -a, -um, adj. [p. p. of extendo], *extended, wide.*

extenuō, -āre, -āvī, -ātus, *diminish, lessen, detract from.*

externus, -a, -um, adj., *external, foreign, strange.*

exterreō, -ēre, -uī, -itus, *terrify, frighten, affright.*

extimēscō, -ere, -timuī, ——, inch., *fear greatly, dread.*

extrāctus, -a, -um, p. p. of **extrahō.**

extrahō, -ere, -trāxī, -tractus, *draw forth, drag out, withdraw, release; prolong.*

extrēmus, -a, -um, adj. sup., *outermost, extreme, most remote; last, last part of, end of;* as subst. n., *the end.*

exuō, -ere, -uī, -ūtus, *lay aside, cast off; strip, deprive.*

exuviae, -ārum, f., *spoils, skins, arms.*

F

Fabius, -a, -um, adj., *Fabian, of or belonging to the Fabian gens;* as subst., m., *Fabius,* a member of the gens, especially *Q. Fabius Maximus.*

fabricō, -āre, -āvī, -ātus, *build, construct.*

fābula, -ae, f., *story, talk, fiction, fable.*

faciēs, -ēī, f., *appearance; form, shape; face, countenance; beauty.*

facilis, -e, adj., *gentle, light; yielding, complaint, affable; easy-moving, nimble.*

facinus, -oris, n., *deed, achievement; misdeed, crime.*

faciō, -ere, fēcī, factus, *make, do, perform, bring to pass; depict, represent.*

factum, -ī, n. [p. p. neut. of facio], *act, exploit, deed.*

fācundia, -ae, f. [facundus], *eloquence.*

fācundus, -a, -um, adj., *eloquent.*

falcātus, -a, -um, adj. [falx], *sickle-shaped, curved.*

Faliscī, -ōrum, m., *the Faliscans,* an Etruscan people.

fallāx, -ācis, adj., *deceptive, fallacious, treacherous.*

fallō, -ere, fefellī, falsus, *cause to fall, cheat, fail, betray; swear falsely by; escape notice, elude;* in pass., *be deceived, be mistaken, err.*

falsus, -a, -um, adj. [p. p. of fallo], *feigned, deceitful, false.*

fāma, -ae, f., *report, rumor, talk;* personified, *Rumor, Gossip.*

famēs, -is, f., *hunger, greed.*

famulus, -a, -um, adj., *serviceable;* as subst., m. and f., *servant, attendant.*

fās, indecl. n., *right.*

fassus, -a, -um, p. p. of **fateor.**

fastīgium, -ī, n., *the top of a gable, a top, summit; finish, completion; elevation, dignity.*

fātālis, -e, adj. [fatum], *fated, fatal, deadly.*

fātāliter, adv. [fatalis], *by destiny.*

fateor, -ērī, fassus, dep. [for], *confess, acknowledge.*

fātidicus, -a, -um, adj., *prophetic.*

fātifer, -era, -erum, adj., *death-dealing, destructive.*

fatīgō, -āre, -āvī, -ātus, *tire, fatigue, fret, harass, torment.*

fātum, -ī, n., *destiny, fate, calamity, ruin, death.*

faucēs, -ium, f., *throat, gullet; narrow way, strait, pass.*

Faunus, -ī, m. [faveo], *Faunus,* an Italian deity of agriculture and of shepherds, identified with the Greek Pan.

fautrīx, -īcis, f., *protectress.*

faveō, -ēre, fāvī, fautus, *be favorable, be well-disposed, favor.*

favilla, -ae, f., *cinders, ashes.*

favor, -ōris, m., *favor, inclination, approval, applause.*

fax, facis, f., *torch.*

fēcundus, -a, -um, adj., *fruitful, fertile, abundant, teeming.*

fēlīx, -īcis, adj., *fruitful, prosperous, lucky, fortunate.*

fēmina, -ae, f., *woman.*

fēmineus, -a, -um, adj. [femina], *of a woman, feminine.*

fera, -ae, f. [ferus], *wild beast.*

ferāx, -ācis, adj., *fruitful, productive.*

ferē, adv., *generally, nearly, almost.*

feriō, -īre, ——, ——, *strike, beat, slay, kill;* with **foedus,** *make a treaty.*

ferō, ferre, tulī, lātus, *bear, carry, lead, conduct, direct; carry off, plunder; suffer, endure; report, relate, tell;* of a law or resolution, *bring forward, propose.*

ferōx, -ōcis, adj., *fierce, savage.*

ferreus, -a, -um, adj., *of iron, hard-hearted, hard.*

ferrūgō, -ĭnis, f. [ferrum], *iron-rust, dark-red color, gloom.*

ferrum, -ī, n., *iron,* something made of iron; *axe, spear, sword.*

fertilitās, -ātis, f., *fertility.*

ferus, -a, -um, adj., *wild, savage, cruel.*

fervēns, -entis, adj., *glowing, boiling, seething.*

fervēō, ēre, ——, ——, *boil, seethe, glow.*

fervor, -ōris, m., *boiling, heat, ardor.*

fessus, -a, -um, adj., *tired, worn out, infirm.*

fēstus, -a, -um, adj., *festive;* as subst. n., *festival.*

fētus, -a, -um, adj., *pregnant, fruitful.*

fētus, -ūs, m., *bringing forth; young, offspring, brood; fruit, produce.*

fibra, -ae, f., *fibre; fibre of entrails, entrails, liver.*

fictūm, -ī, n. [p. p. of fingo], *lie, falsehood, fiction.*

fidēlis, -e, adj., *faithful.*

fidēs, -ēī, f., *faith, belief, promise, assurance, protection.*

fidēs, -is, f., *chord* (of a musical instrument), plur., *stringed instrument, lyre, lute.*

fīdō, -ere, fīsus sum, *trust, rely upon.*

fīdūcia, -ae, f., *trust, reliance, self-confidence, presumption.*

fīdus, -a, -um, adj., *faithful, trusty, safe.*

figō, -ere, fīxī, fīxus, *fix, fasten; pierce.*

figūrā, -ae, f., *form, figure, beauty.*

fīlia, -ae, f., *daughter.*

fīlius, -ī, m., *son.*

findō, -ere, fīdī, fissus, *split, cleave, divide.*

fingō, -ere, fīnxī, fictus, *form, fashion, shape, mould; imagine, suppose; contrive, devise, feign.*

fīniō, -īre, -īvī, -ītus, *limit, bound; finish, terminate.*

fīnis, -is, m., *boundary, limit, goal; end; death;* in plur., *country, territory.*

fīnitimus, -a, -um, adj. [finis], *adjoining, neighboring, bordering.*

fīō, fierī, factus sum, pass. of **faciō,** *be made, become, happen, result.*

firmō, -āre, -āvi, -ātus [firmus], *make firm, strengthen; confirm, assure, encourage.*

firmus, -a, -um, adj., *strong, steadfast, firm.*

fissus, -a, -um, p. p. of **findō.**

fistula, -ae, f., *pipe, water pipe, shepherd's pipe.*

fīxus, -a, -um, p. p. of **fīgō.**

flagellō, -āre, -āvī, -ātus [flagellum], *scourge, lash.*

flagrō, -āre, -āvī, -ātus, *flame, blaze, glow; be excited.*

flāmen, -inis, m., *priest, flamen.*

flāmen, -inis, n., *blowing, blast, breeze, gale.*

flamma, -ae, f., *flame.*

flammifer, -era, -erum, adj., *burning, fiery.*

flāvēscō, -ere, ——, ——, inch., *become yellow.*

flāvus, -a, -um, adj., *yellow, yellow-haired.*

flectō, -ere, flexī, flexus, *bend, curve, turn, direct; move, persuade, influence.*

fleō, -ēre, flēvī, flētus, *weep, lament, wail.*

flētus, -ūs, m., *weeping, lamenting.*

flexilis, -e, adj., *pliant, flexible.*

flexus, -ūs, m., *bending, turning, change.*

flōreō, ēre, -uī, —— [flos], *bloom, blossom; be prosperous.*

flōrēscō, -ere, ——, ——, inch. [floreo], *blossom, flower.*

flōs, flōris, m., *flower.*

flūctus, -ūs, m., *wave.*

fluitō, -āre, -āvī, ——, freq. [fluo], *flow.*

flūmen, -inis, n., *stream, river.*

flūmineus, -a, -um, adj. [flumen], *of a river.*

fluō, -ere, flūxī, flūxus, *flow, drip.*

focus, -ī, m., *hearth, fire.*

fodiō, -ere, fōdī, fossus, *dig, pierce, thrust, stab.*

foedō, -āre, -āvī, -ātus [foedus], *pollute, disgrace, dishonor.*

foedus, -a, -um, adj., *foul, loathsome, disgraceful, dishonorable.*

foedus, -eris, n., *league, treaty, compact.*

folium, -iī, n., *leaf.*

fōns, fontis, m., *spring, fountain; source, origin, cause.*

(for), fārī, fātus, defect., *speak, say.*

forāmen, -inis, n., *opening, hole.*

fore, forem, used as fut. infin., and impf. subj. of **sum.**

foris, -is, f., *door;* plur., **forēs,** *the two leaves of a door, doors, entrance.*

fōrma, -ae, f., *form, figure, appearance, looks; beauty.*

formīdābilis, -e, adj. [formido], *terrible, formidable.*

formīdō, -āre, -āvī, -ātus, *dread, be afraid.*

formīdō, -inis, f., *fear, terror.*

fōrmō, -āre, -āvī, -ātus [forma], *shape, form.*

fōrmōsus, -a, -um, adj., *finely formed, beautiful.*

fornāx, -ācis, f., *furnace, oven.*

fors, fortis, f., *chance, luck, hazard.*

forsan, adv., *perhaps.*

forsitan, adv., *perhaps, it may be that.*

forte, adv. [abl. of fors], *by chance, accidentally.*

fortis, -e, adj., *strong, vigorous, brave.*

fortiter, adv. [fortis], *vigorously, intrepidly, bravely.*

fortūna, -ae, f. [fors], *chance, fortune; good fortune, success; ill-luck, misfortune;* personified, *Fortune.*

forum, -ī, n., *market-place, forum;* in Rome, *the Forum.*

foveō, -ēre, fōvī, fōtus, *cherish, favor, encourage.*

frāctus, -a, -um, adj. [p. p. of prango], *broken, weakened, feeble.*

fragilis, -e, adj., *fragile, frail.*

frāgmen, -inis, n., *fragment.*

fragor, -ōris, m., *crash.*

frangō, -ere, frēgī, frāctus, *break, shatter, break down, subdue, crush.*

frāter, -tris, m., *brother.*

frāternus, -a, -um, adj., *brotherly, fraternal.*

fraudō, -āre, -āvī, -ātus [fraus], *cheat, defraud.*

fraus, fraudis, f., *fraud, deceit, guile.*

fraxineus, -a, -um, adj., *ashen.*

fraxinus, -ī, f., *ash-tree.*

fraxinus, -a, -um, adj. [fraxinus], *ashen.*

fremebundus, -a, -um, adj. [fremo], *muttering.*

fremō, -ere, -uī, ——, *roar, growl, murmur, complain loudly of.*

frēnum, -ī, n., plur., **frēnī, -ōrum,** m., or **frēna, -ōrum,** n., *bridle, bit, curb;* of a ship, *helm.*

frequēns, -entis, adj., *frequent, in great numbers, numerous, populous, much frequented.*

frequentō, -āre, -āvī, -ātus [frequens], *do frequently, repeat; frequent; celebrate.*

fretum, -ī, n., *strait, sea.*

frīgidus, -a, -um, adj., *cold.*

frīgus, -oris, n., *cold, winter.*

frōns, frondis, f., *branch, foliage.*

frōns, frontis, f., *forehead, brow, countenance; front.*

frūctus, -a, -um, p. p. of **fruor.**

frūctus, -ūs, m., *enjoyment, profit, crop, fruit.*

frūgēs, -um, see **frūx.**

fruor, -ī, frūctus, dep., *enjoy, delight in.*

frūstrā, adv., *in vain.*

(frūx), frūgis, f., *fruit, produce; result, success.*

fuga, -ae, f., *flight, exile; speed.*

fugāx, -ācis, adj., *swift, fleet; timid.*

fugiō, -ere, fūgī, fugiturus, *flee, run away; avoid, shun.*

fugō, -āre, -āvī, -ātus [fuga], *put to flight, rout.*

fulgeō, -ēre, fulsī, ——, *flash, glitter, gleam, shine.*

fulgor, -ōris, m., *flash, gleam, splendor.*

fulgur, -uris, n., *lightning.*

fulmen, -inis, n., *lightning, thunderbolt.*

fulmineus, -a, -um, adj. [fulmen], *of lightning, like lightning.*

fulvus, -a, -um, adj., *tawny.*

fūmificus, -a, -um, adj., *smoky.*

fūmō, -āre, -āvī, —— [fumus], *smoke, reek.*

fūmus, -ī, m., *smoke.*

fūnctus, -a, -um, p. p. of **fungor.**

funda, -ae, f., *sling.*

fundāmen, -inis, n., *foundation.*

fundō, -ere, -fūdī, fūsus, *pour, shed, diffuse; produce abundantly, yield richly; prostrate, overcome, rout.*

fundō, -āre, -āvī, -ātus, *found, establish.*

fūnestus, -a, -um, adj., *deadly, destructive, mournful.*

fungor, -ī, fūnctus, dep., *perform, discharge.*

fūnus, -eris, n., *funeral rites, burial, death.*

furō, -ere, furuī, ——, *rage, be furious, be distracted.*

fūror, -ārī, -ātus, dep. [fur], *steal.*

furor, -ōris, m. [furo], *rage, fury, frenzy.*

fūrtim, adv. [furtum], *by stealth, secretly.*

fūrtīvus, -a, -um, adj. [furtum], *stolen, concealed, clandestine,*

fūrtum, -ī, n., *theft, trick, intrigue.*

fūsilis, -e, adj., *fluid, liquid.*

fūsus, -a, -um, p. p. of **fundō.**

fūsus, -ī, m., *spindle.*

futūrus, -a, -um, fut. part. of **sum;** as subst. n., *the future.*

G

galea, -ae, f., *helmet.*

Gallicus, -a -um, adj., *of or pertaining to the Gauls, Gallic.*

Gangēs, -is, m., *the Ganges,* a river of India.

Ganymēdēs, -is, m., *Ganymedes,* son of one of the early kings of Troy.

Gargaphiē, -ēs, f., *Gargaphië,* a valley in Boeotia sacred to Diana.

garrulus, -a, -um, adj., *talkative, garrulous.*

gaudeō, -ēre, gāvīsus sum, *rejoice.*

gelidus, -a, -um, adj., *icy.*

geminō, -āre, -āvī, -ātus [geminus], *double, repeat.*

geminus, -a, -um, adj., *twin-born; double, a pair of.*

gemitus, -ūs, m. [gemo], *groan.*

gemma, -ae, f., *gem.*

gemō, -ere, -uī, ——, *groan.*

genae, -ārum, f., *cheeks.*

gener, -erī, m., *son-in-law.*

generōsus, -a, -um, adj., *well-born, noble, honorable.*

genetrīx, -īcis, f., *mother.*

geniāliter, adv., *jovially, genially.*

genitor, -ōris, m., *father.*

genitus, -a, -um, p. p. of **gignō.**

gēns, gentis, f., *clan, tribe, people.*

gentīlis, -e, adj. [gens], *of a clan;* as subst. m., *clansman.*

genū, -ūs, n., *knee.*

genuālia, -ium, n. [genu], *garters.*

genuisse, p. inf. of **gignō.**

genus, -eris, n., *race, stock; birth, origin; descendant, offspring; sort, kind.*

germānus, -a, -um, adj., *having the same parents;* as subst. m. and f., *brother, sister.*

gerō, -ere, gessī, gestus, *bear, carry, wear; bring forth, produce; administer, manage;* with **se,** *act, behave, deport oneself.*

gestāmen, -inis, n. [gesto], *that which is worn, equipment, accouterment.*

gestiō, -īre, -īvī, ——, *exult, rejoice; desire eagerly, long.*

gestō, -āre, -āvī, -ātus, freq. [gero], *bear, carry, wear, wield.*

Gigantēus, -a, -um, adj., *of the Giants.*

Gigās, -antis, m., *a Giant,* one of the fabled sons of Earth and Tartarus.

gignō, -ere, genuī, genitus, *give birth to, beget, bring forth; produce, cause.*

glaciālis, -e, adj., *icy, frozen.*

gladius, -iī, m., *sword.*

glaeba, -ae, f., *clod.*

glāns, glandis, f., *acorn; bullet.*

glōria, -ae, f., *glory, fame; pride, vanity.*

glōrior, -ārī, -ātus, dep. [gloria], *boast, brag, pride oneself.*

Gnōsius, -a, -um, adj., *of or belonging to Gnosus,* the capital of Crete, hence frequently, *Cretan.*

Gorgō, -onis, f., *a Gorgon.*

gracilis, -e, adj., *thin, slender, lean.*

gradior, gradī, gressus, dep. [gradus], *step, walk, stride.*

Gradīvus, -ī, m. [gradior], *Gradivus,* a surname of Mars.

gradus, -ūs, m., *step; station, position; stage, degree.*

Graecia, -ae, f., *Greece.*

Graecus, -a, -um, adj., *Grecian.*

Grāius, -a, -um, adj., *Grecian.*

grāmen, -inis, n., *grass.*

grāmineus, -a, -um, adj. [gramen], *grassy.*

grandis, -e, adj., *full-grown, large; aged, old.*

grandō, -inis, f., *hail.*

grānum, -ī, n., *grain, seed.*

grātēs, -ium, f., *thanks.*

grātia, -ae, f., *favor, regard; kindness, service; gratitude;* in plur., *thanks;* personified, *the Graces.*

grātor, -ārī, -ātus, dep. [gratus], *manifest joy, congratulate, rejoice with, rejoice.*

grātus, -a, -um, adj., *pleasing, agreeable; thankful, grateful.*

gravātus, -a, -um, p. p. of **gravō.**

gravidus, -a, -um, adj., *laden, pregnant.*

gravis, -e, adj., *heavy, oppressive; troublesome, grievous, painful; important, dignified.*

gravitās, -ātis, f. [gravis], *weight, dignity, gravity.*

gravō, -āre, -āvī, -ātus [gravis], *make heavy, burden, weigh down, oppress.*

gremium, -iī, n., *lap, bosom, arms.*

gressus, -a, -um, p. p. of **gradior.**

gressus, -ūs, m., *step, stride.*

grex, gregis, m., *flock, herd; troop, band.*

gurges, -itis, m., *whirlpool, waters, sea.*

gutta, -ae, f., *drop.*

guttur, -uris, n., *throat.*

H

habēna, -ae, f., *rein, thong; direction, management.*

habeō, -ēre, -uī, -itus, *have, hold, keep; treat, use; pronounce, deliver; regard, esteem.*

habitābilis, -e, adj. [habito], *habitable.*

habitō, -āre, -āvī, -ātus, freq. [habeo], *dwell in, inhabit.*

hāc, adv., *on this side, here.*

hāctenus, adv., *as far as this, so far, to this extent.*

Haemonia, -ae, f., *Haemonia,* a poetical name of Thessaly.

Haemonius, -a, -um, adj., *of Haemonia, Haemonian, Thessalian.*

Haemus, -ī, m., *Haemus,* a mountain range in Thrace.

haereō, -ēre, haesī, haesus, *cling, adhere, attach oneself; persist in; be perplexed, hesitate.*

hālitus, -ūs, m., *breath, exhalation.*

hāmātus, -a, -um, adj. [hamus], *hooked.*

hāmus, -ī, m., *hook, barb.*

harēna, -ae, f., *sand, shore, arena.*

Harpalos, -ī, m., *Harpalos,* one of Actaeon's hounds.

Harpyia, -ae, f., *Harpyia,* one of Actaeon's hounds.

harundo, -inis, f., *reed, fishing-rod, arrow, shepherd's pipe.*

hasta, -ae, f., *spear.*

hastīle, -is, n. [hasta], *spear-shaft.*

haud, adv., *not.*

hauriō, -īre, hausī, haustus, *draw, drain; drink in, imbibe; scrape up, gather.*

haustus, -a, -um, p. p. of **hauriō.**

haustus, -ūs, m., *drink, draught, stream.*

hebes, -etis, adj., *dull, dim.*

hebetō, -āre, -āvī, -ātus [hebes], *make blunt, dim, deaden.*

Hebrus, -ī, m., *the Hebrus,* a river in Thrace.

Hecatē, -ēs, f., *Hecate,* daughter of Perses, goddess of the lower world.

Hector, -oris, m., *Hector*, son of king Priam, and the most valiant of the Trojan warriors.

Hectoreus, -a, -um, adj., *of or pertaining to Hector.*

Helenus, -ī, *Helenus*, a son of Priam, noted for his prophetic powers.

Hēliades, -um, f., *the Heliads*, daughters of the Sun-god and Clymene, and so sisters of Phaethon.

Helicē, -ēs, f., *Helice*, the constellation of the Great Bear.

Helicōn, -ōnis, m., *Helicon*, a mountain in Boeotia, sacred to the Muses.

Hennaeus, -a, -um, adj., *of or belonging to Henna*, a city in the interior of Sicily.

herba, -ae, f., *grass, blade of grain.*

Herculēs, -is, m., *Hercules*, son of Jupiter and Alcmene, the most famous of the mythical heroes of Greece.

Herculeus, -a, -um, *of or pertaining to Hercules.*

hērēs, -ēdis, m. and f., *heir, heiress.*

hērōis, -idis, f., *heroine.*

hērōs, -ōis, m., *demigod, hero.*

Hersilia, -ae, f., *Hersilia*, the Sabine wife of Romulus.

Hesperides, -um, f. [Hesperus], *the Hesperides*, daughters of Hesperus, who watched an orchard of golden apples in the West.

Hesperius, -a, -um, adj. [Hesperus], *western, Italian;* as subst. f., *the western land, Italy.*

Hesperus, -ī, m., *Hesperus, the evening star.*

heu! interj., *alas!*

hiātus, -ūs, m., *opening, chasm; basin; jaws.*

hībernus, -a, -um, adj. [hiems], *of winter, wintry.*

hic, haec, hoc, pron. dem., *this, this here;* **hic . . . ille,** *the latter . . . the former, the one . . . the other.*

hīc, *in this place, here; hereupon.*

hiems, hiemis, f., *winter, storm, tempest, cold.*

hinc, adv., *from this place, hence, from this source;* **hinc . . . illinc,** *on one side . . . on the other.*

hinnītus, -ūs, m., *neighing.*

Hippomenēs, -ae, m., *Hippomenes*, son of Megareus of Boeotia, who defeated Atalanta in a foot-race.

Hippotadēs, -ae, patron., m., *son of Hippotes*, i. e. *Aeolus*, the king of the winds.

hirsūtus, -a, -um, adj., *rough, shaggy, bristly.*

Hister, -trī, m., *the Hister*, the ancient name of the lower part of the river Danube.

homō, -inis, m. and f., *human being, man.*

honor, -ōris, m., *honor, distinction, reward.*

hōra, -ae, f., *hour;* personified, **Hora,** the name given to Hersilia, wife of Romulus, after her deification; plur., **Horae,** *the Hours*, attendants of the Sun.

horrendus, -a, -um, adj. gerund. of horreo], *terrible, horrible.*

horrēns, -entis, adj. [pres. part. of horreo], *shaggy, rough.*

horreō, -ēre, -uī, ——, *be rough, bristle, shudder, shiver; dread.*

horrēscō, -ere, horruī, ——, inch. [horreo], *grow rough, bristle; dread.*

horridus, -a, -um, adj. [horreo], *standing on end, shaggy, prickly, rough; uncouth, horrible.*

hortāmen, -inis, n. [hortor], *encouragement, exhortation.*

(hortātus), -ūs, m. [hortor], *incitement, exhortation.*

hortor, -ārī, -ātus, dep., *encourage, exhort.*

hortus, -ī, m., *garden.*

hospes, -itis, m., *host, friend; guest, stranger, foreigner.*

hospita, -ae, f., *guest, stranger.*

hospitium, -iī, n. [hospes], *entertainment; hospitality, friendship; lodging.*

hostīlis, -e, adj. [hostis], *of an enemy, hostile.*

hostis, -is, m. and f., *enemy.*

hūc, adv., *hither, so far.*

hūmānus, -a, -um, adj. [homo], *of man, human; humane, kind; refined, civilized.*

humilis, -e, adj., *low, small; humble.*

humus, -ī, f., *earth, ground.*

Hyacinthia, -ōrum, n., *the Hyacinthia,* a festival celebrated at Sparta in honor of Hyacinthus.

Hyacinthus, -ī, m., *Hyacinthus,* the Spartan youth loved by Apollo, and accidentally killed by him.

Hyalē, -ēs, f., *Hyale,* one of Diana's attendant nymphs.

Hyantius, -a, -um, adj., *of or belonging to the Hyantes (Boeotians), Boeotian.*

Hylactor, -oris, m., *Hylactor,* one of Actaeon's dogs.

Hylaeus, -ī, m., *Hylaeus,* one of Actaeon's dogs.

Hyleus, -a, -um, adj., *of Hyle,* a small city in Boeotia.

Hymēn, -enis, m., *Hymen,* the god of marriage.

Hymenaeus, -ī, m., *Hymen,* the god of marriage; *wedding; wedding song.*

I

iaceō, -ēre, -uī, ——, *lie, be prostrate; lie dead; lie in ruins; be situated.*

iaciō, -ere, iēcī, iactus, *throw, hurl; scatter, sow; lay.*

iactō, -āre, -āvī, -ātus, freq. [iacio], *throw, hurl, toss about, flourish; consider, discuss; boast of, vaunt.*

iactūra, -ae, f., *throwing away; sacrifice, loss.*

iactus, -a, -um, p. p. of **iaciō.**

iactus, -ūs, m., *hurling, cast.*

iaculātrīx, -īcis, f., *huntress.*

iaculor, -ārī, -ātus, dep., *throw, hurl, cast.*

iaculum, -ī, n., *javelin.*

iam, adv., *now.*

iamdūdum, adv., *now for a long time.*

iānua, -ae, f., *door.*

Iānus, -ī, m., *Janus,* an old Italian deity, who presided over openings and entrances.

Iapetīonidēs, -ae, m., *descendant of Iapetus,* i. e. *Atlas.*

Iāsōn, -onis, m., Jason, son of Aeson, a king in Thessaly. He was the leader of the Argonautic expedition.

ibi, adv., *there.*

Īcarius, -a, -um, adj., *of Icarus, Icarian.*

Īcarus, -ī, m., *Icarus,* son of Daedalus.

Ichnobatēs, -ae, m., *Ichnobates,* one of Actaeon's hounds.

(īcō, -ere), īcī, ictus, *strike, smite;* with **foedus,** *make a treaty.*

ictus, -a, -um, p. p. of **īcō.**

ictus, -ūs, m., *blow, stroke, thrust, wound.*

Īdaeus, -a, -um, adj., *of Ida,* referring either to Mt. Ida in Phrygia near Troy, or Mt. Ida in Crete.

Īdē, -ēs (Īda, -ae), *Ida,* a mountain in Phrygia near Troy; a mountain in Crete.

īdem, eadem, idem, pron., *the same;* sometimes with pronouns, *also, besides.*

ideo, adv., *for this reason, on that account.*

Īdūs, -uum, f., *the Ides,* the fifteenth day of March, May, July and October; the thirteenth day of every other month.

iecur, iecoris, or **iecinoris,** *n., the liver.*

iēiūnium, -ī, n., *fasting, fast.*

igitur, conj., *then, therefore.*

ignārus, -a, -um, adj., *ignorant, unacquainted with.*

ignāvus, -a, -um, adj., *idle, cowardly.*

ignēscō, -ere, ——, ——, inch. [ignis], *take fire, blaze up.*

ignifer, -era, -erum, adj., *fiery.*

ignis, -is, m., *fire.*

ignōrantia, -ae, f., *ignorance.*

ignōrō, -āre, -āvi, -ātus, *be ignorant of.*

ignōscō, -ere, ignōvī, ignōtus, *pardon, forgive.*

ignōtus, -a, -um, p. p. of **ignōscō.**

ignōtus, -a, -um, adj., *unknown, strange; obscure, ignoble.*

īlex, -icis, f., *oak.*

īlia, -ium, n., *flanks.*

Īliacus, -a, -um, adj., *of Ilium, Ilian, Trojan.*

Īliadēs, -ae, m., (1) *the Ilian, the Trojan,* i. e. *Ganymedes,* or (2) *a descendant of Ilia,* i. e. *Romulus.*

Īlioneus, -eī, m., *Ilioneus,* a son of Niobe.

illāc, adv., *that way, there;* **hac . . . illac,** *on one side . . . on the other.*

ille, illa, illud, pron. dem., *that; he, she, it;* **ille . . . hic,** *the one . . . the other.*

illīc, adv., *in that place, there.*

illinc, adv., *thence.*

illūc, adv., *to that place, thither.*

imāgo, -inis, f., *image, likeness, statue; ancestral image, mask; phantom, ghost; echo; conception, thought.*

imber, imbris, m., *rain, shower.*

imbrifer, -era, -erum, adj., *rainy.*

imitor, -ārī, -ātus, freq., *imitate, counterfeit, mimic.*

immolō, -āre, -āvī, -ātus, *sacrifice.*

immūnītus, -a, -um, adj., *unfortified.*

impatiēns, -entis, adj., *intolerant, impatient.*

impavidus, -a, -um, adj., *fearless, intrepid.*

impediō, -īre, -īvī (-iī), -ītus, *entangle, hinder, embarrass; encircle.*

impellō, -ere, -pulī, -pulsus, *strike against, strike; impel, urge.*

imperfectus, -a, -um, adj., *unfinished, immature.*

imperium, -ī, n. [impero], *command, authority, power.*

imperō, -āre, -āvī, -ātus, *command, rule.*

(impes, -petis), m., *force.*

impetus, -ūs, m., *attack, onset; impulse, rapid motion.*

impiger, -gra, -grum, *diligent, active, energetic.*

impius, -a, -um, adj., *ungodly, impious, wicked.*

impleō, -ēre, -ēvī, -ētus, *fill up, fill out, complete.*

implicō, -āre, -āvī or **-uī, -ātus** or **-itus,** *entangle, involve; associate, join.*

impōnō, -ere, -posuī, -positus, *place upon, set upon; assign, give, set over; embark.*

importūnus, -a, -um, adj., *rude, harsh, unkind.*

impositus, -a, -um, p. p. of **impōnō.**

imprūdēns, -entis, adj., *imprudent, unaware.*

impūbēs, -is or **-eris,** adj., *under age, youthful.*

impulsus, -a, -um, p. p. of **impellō.**

impulsus, -ūs, m., *impulse, stroke, shock.*

īmus, -a, -um, adj. superl., *lowest, deepest;* as subst. n., *bottom, depth.*

in, prep. with acc. or abl. With acc., *into, to, against, toward;* with abl., *in, within, on, upon, among, in the case of.*

Īnachidēs, -ae, patron., m., *descendant of Inachus;* esp. *Perseus.*

inaequālis, -e, adj., *uneven, unequal.*

inamābilis, -e, adj., *unlovely, repulsive, odious.*

inamoenus, -a, -um, adj., *unpleasant, unlovely.*

inānis, -e, adj., *empty, void; useless, worthless, vain.*

inārdēscō, -ere, -ārsī, ——, inch., *blaze up, burn, glow.*

inaurātus, -a, -um, adj., *gilded.*

incalēscō, -ere, -caluī, ——, inch., *grow warm, glow, be inspired.*

incandēsco, -ere, -duī, ——, inch., *grow warm, glow, kindle.*

incēdō, -ere, -cessī, -cessus, *advance, proceed, march, stride.*

incendium, -iī, n., *conflagration, fire.*

incendō, -ere, -cendī, -cēnsus, *set fire to, burn, kindle; rouse, excite.*

inceptum, -i, n. [incipio], *undertaking.*

incertus, -a, -um, adj., *unsettled, undetermined, uncertain; irresolute, hesitating.*

incidō, -ere, -cidī, —— [in + cadō], *fall, light upon, come upon; befall, occur, happen.*

incīdō, -ere, -cīdī, -cīsus [in + caedō], *cut into, cut away; carve, engrave, inscribe.*

incipiō, -ere, -cēpī, -ceptus [in + capiō], *begin.*

inclūdō, -ere, -clūsī, -clūsus [in + claudō], *shut in, confine, imprison.*

inclūsus, -a, -um, p. p. of **inclūdō.**

incōgnitus, -a, -um, adj., *unknown.*

incola, -ae, m. and f., *inhabitant.*

inconcessus, -a, -um, adj., *unlawful.*

incōnsōlābilis, -e, adj., *inconsolable.*

incōnstantia, -ae, f., *inconsistency.*

incrēmentum, -ī, n., *increase, seed.*

increpō, -āre, -uī, -itus, *resound, cause to resound; upbraid, rebuke.*

incrēscō, -ere, -crēvī, -crētus, ——, *grow upon, increase, swell.*

incubō, -āre, -uī, -itus, *lie upon, brood over.*

incumbō, -ere, -cubuī, -cubitus, *lean upon, support oneself; fall on, settle on; exert oneself.*

incursō, -āre, -āvī, -ātus, freq. [incurrō], *run into.*

incursus, -ūs, m., *rush, attack, onset; impulse.*

incurvō, -āre, -āvī, -ātus [incurvus], *bend, curve.*

incurvus, -a, -um, adj., *bent, curved.*

incustōdītus, -a, -um, adj., *unguarded.*

inde, adv., *from that place, thence, from that time, thereafter, then; therefore.*

indēiectus, -a, -um, adj., *not thrown down, intact.*

indēlēbilis, -e, adj., *imperishable.*

indēstrictus, -a, -um, adj., *untouched, unhurt.*

indicium, -ī, n., *information, evidence.*

indicō, -āre, -āvī, -ātus [index], *point out, inform, show, make known, betray.*

indīcō, -ere, -dīxī, -dictus, *declare publicly, proclaim, announce.*

indigena, -ae, adj., *native, indigenous;* as subst., *a native.*

indiges, -etis, m., *a deified hero.*

indīgnor, -ārī, -ātus, dep. [indignus], *deem unworthy, be indignant.*

indīgnus, -a, -um, adj., *unworthy, undeserving, shameful, intolerable.*

indolēscō, -ere, -doluī, ——, *feel pain, ache, be distressed.*

indōtātus, -a, -um, adj., *portionless.*

indūcō, -ere, -dūxī, -ductus, *lead in, introduce, bring forward; draw over, spread over; induce, persuade.*

inductus, -a, -um, p. p. of **indūcō.**

indulgeō, -ēre, -dulsī, -dultus, *exercise forbearance, concede, indulge.*

induō, -ere, -uī, -ūtus, *put on, dress in, clothe, cover, array.*

indūrēscō, -ere, -duruī, inch., *grow hard on.*

indūrō, -āre, -āvī, -ātus, *make hard.*

ineō, -īre, -iī, -itus, *go into, enter; enter upon, begin, undertake.*

iners, -ertis, adj. [in+ars], *unskilful, awkward.*

inexpūgnābilis, -e, adj., *impregnable, invincible.*

inexspectātus, -a, -um, adj., *unlooked for.*

Infāmia, -ae, f., *infamy, disgrace.*

Infāns, -fantis, adj. [in+fans, pres. part. of for], *infant;* subst. m. and f., *an infant.*

Infaustus, -a, -um, adj., *of ill omen, unpropitious.*

Infectus, -a, -um, adj. [in+factus], *not done, unfinished.*

Infectus, -a, -um, p. p. of **Inficiō.**

Infēlīx, -īcis, adj., *unfruitful, barren; unfortunate, unhappy, miserable.*

Inferiae, -ārum, f. plur. [inferus], *sacrifices in honor of the dead, offerings.*

Inferior, -ius, comp. of **Inferus.**

Infernus, -a, -um, adj. [inferus], *lower, underground, infernal.*

Inferō, -ferre, -tulī, -lātus, *bring in, introduce; bring against, wage; occasion, cause;* with **se**, *betake one's self.*

Inferus, -a, -um, adj., *below, lower, underground, infernal;* plur. m. as subst., *the dead;* comp., *lower;* n. comp., **Inferius**, adv., *too low.*

Infēstus, -a, -um, adj., *infested, unsafe; hostile, troublesome, dangerous.*

Inficiō, -ere, -fēcī, -fectus [in+facio], *stain, tinge, inject.*

Infīdus, -a, -um, adj., *unsafe, treacherous, false.*

Infitior, -ārī, -ātus, dep., *contradict, deny, repudiate.*

Inflō, -āre, -āvī, -ātus, *blow into, inflate, produce by blowing.*

Infrā, adv. and prep. As adv., *below, underneath;* prep. with acc., *below, under; smaller than, inferior to.*

infringō, -ere, -frēgī, -frāctus [in + frango], *break off, bruise; subdue, check, mitigate.*

infundō, -ere, -fūdī, -fūsus, *pour in, spread over, infuse, impart.*

infūsus, -a, -um, p. p. of **infundō.**

ingeminō, -āre, -āvī, -ātus, *redouble, reiterate.*

ingemō, -ere, -uī, ——, *groan over, lament, mourn.*

ingeniōsus, -a, -um, adj. [ingenium], *ingenious, talented, gifted.*

ingenium, -iī, n., *temperament, character, talents, abilities.*

ingēns, -entis, adj., *vast, huge, great.*

ingerō, -ere, -gessī, -gestus, *throw on, heap upon.*

ingrātus, -a, -um, adj., *unpleasant, disagreeable; ungrateful, thankless.*

ingredior, -ī, -gressus, dep. [in + gradior], *advance, proceed, enter; enter upon, engage in, undertake.*

inguen, -inis, n., *groin.*

inhaereō, -ēre, -haesī, -haesus, *stick fast, cling, adhere.*

inhibeō, -ēre, -uī, -itus [in + habeo], *hold back, restrain, check.*

inhonestus, -a, -um, adj., *dishonorable, disgraceful.*

iniciō, -ere, -iēcī, -iectus [in + iacio], *throw on, cast upon, put on.*

iniectus, -a, -um, p. p. of **iniciō.**

inimīcus, -a, -um, adj., *unfriendly, hostile; hurtful, injurious;* as subst. m., *an enemy.*

inīquus, -a, -um, adj., *uneven, unequal; unfavorable, dangerous; injurious, unfair.*

iniūria, -ae, f., *wrong, outrage, injury.*

iniūstus, -a, -um, adj., *unjust.*

inlūstris, -e, adj., *bright, brilliant, clear; distinguished, famous.*

inmānis, -e, adj., *monstrous, huge, vast.*

inmedicābilis, -e, adj., *incurable.*

inmemor, adj., *unmindful, forgetful, regardless.*

inmēnsum, -ī, n., *immensity.*

inmēnsus, -a, -um, adj., *immeasurable, endless, immense.*

inmeritus, -a, -um, adj., *undeserving, innocent, unmerited.*

inmineō, -ēre, -uī, ——, *project over, overhang; be near to, border upon; threaten.*

inmissus, -a, -um, p. p. of **inmittō.**

inmītis, -e, adj., *rough, harsh, savage.*

inmittō, -ere, -mīsī, -missus, *let in, admit; send against, let loose; discharge, cast towards.*

inmodicus, -a, -um, adj., *immoderate.*

inmorior, -ī, -mortuus, *die upon, fall upon in death.*

inmōtus, -a, -um, adj., *immovable, motionless, firm.*

inmūnis, -e, adj., *free from, exempt from.*

innāscor, -ī, -nātus, dep., *grow on.*

innectō, -ere, -nexuī, -nexus, *bind up, weave in, attach, fasten to.*

innītor, -ī, -nīsus, or **-nīxus,** dep., *lean upon.*

innocuus, -a, -um, adj., *harmless, innocent.*

innubus, -a, -um, adj., *unmarried.*

innumerus, -a, -um, adj., *countless.*

innūptus, -a, -um, adj., *unmarried.*

inops, -opis, adj., *helpless, weak, poor, destitute, pitiful.*

inōrnātus, -a, -um, adj., *unadorned.*

inquam, defect., *say.*

inquīrō, -ere, -sīvī, -sītus, *search for, examine, investigate.*

inreprehēnsus, -a, -um, adj., *blameless.*

inrequiētus, -a, -um, adj., *restless.*

inrītāmen, -inis, n., *cause of irritation, irritant.*

inrītō, -āre, -āvī, -ātus, *irritate, exasperate.*

inritus, -a, -um, adj., *void, vain, ineffectual.*

inrōrō, -āre, -āvī, -ātus, *bedew, wet, sprinkle upon.*

Inscius, -a, -um, adj., *ignorant.*

Inscrībō, -ere, -scrīpsī, -scrīptus, *write upon, inscribe, mark, assign, attribute.*

Inscrīptum, -ī, n., *inscription, marking.*

Insenēscō, -ere, -senuī, ——, inch., *grow old.*

Insequor, -ī, -secūtus, dep., *follow, pursue, press upon.*

Inserō, -ere, -seruī, -sertus, *put in, insert, thrust in.*

Insidiae, -ārum, f., *snare, ambush, plot.*

Insīgnis, -e, adj., *noted, distinguished.*

Insistō, -ere, -stitī, ——, *set foot, step on, stand on, rise up on.*

Insonō, -āre, -uī, ——, *resound, make music on.*

Insōpītus, -a, -um, adj., *sleepless.*

Inspiciō, -ere, -spexī, -spectus, *look into, inspect, examine.*

Inspīrō, -āre, -āvī, -ātus, *blow upon, breathe into.*

Instābilis, -e, adj., *unsteady, unstable.*

Instar, n. indecl., *an image, likeness;* with gen., *like, equal to.*

Instīgō, -āre, -āvī, -ātus, *goad, stimulate, incite.*

Instō, āre, -stitī, ——, *stand over, impend, threaten; urge, press upon, be intent upon, insist upon.*

Instrūctus, -a, -um, adj. [p. p. of instruo], *furnished, supplied, prepared.*

Instruō, -ere, -strūxi, -strūctus, *array, prepare, equip.*

Insuētus, -a, -um, adj., *unaccustomed, inexperienced, unusual, strange.*

Insula, -ae, f., *island;* as a proper name, *the Island,* in the Tiber at Rome.

Insum, -esse, -fuī, *be in.*

insuperābilis, -e, adj., *insurmountable, inevitable.*

intābēscō, -ere, -tabuī, ——, inch., *waste away, melt away.*

intemptātus, -a, -um, adj., *untouched, untried.*

intendō, -ere, -ī, -tentus, or **-tēnsus,** *stretch out; aim, direct; be zealous in, strive.*

inter, prep. with acc., *between, among, amidst, in the course of, during.*

interdum, adv., *sometimes, now and then.*

intereā, adv., *meanwhile, in the meantime.*

intereō, -īre, -iī, -itus, *be lost, perish, go to ruin, become extinct.*

interior, -ius, comp. adj. [inter], *inner, interior.*

interitus, -ūs, m., *overthrow, destruction.*

intermittō, -ere, -mīsī, -missus, *leave off, intermit, interrupt, neglect.*

internōdium, -iī, n., *space between two joints.*

interritus, -a, -um, adj., *undaunted.*

intexō, -ere, -texuī, -textus, *weave in, plait.*

intimus, -a, -um, adj., superl. of interior, *inmost, deepest, most profound.*

intonō, -āre, -uī, -itus, *thunder, resound, rattle.*

intōnsus, -a, -um, adj., *unshorn, with long hair, youthful.*

intrā, adv. and prep. As adv., *on the inside, within;* prep. with acc., *within, less than.*

intremō, -ere, -uī, ——, *tremble, quake, shake.*

intrō, -āre, -āvī, -ātus, *enter, penetrate, pierce.*

intus, adv., *on the inside, within.*

inultus, -a, -um, adj., *unavenged, unpunished, with impunity.*

inūrō, -ere, -ussī, -ustus, *burn in, brand upon, brand.*

inustus, -a, -um, p. p. of **inūrō.**

inūtilis, -e, adj., *useless.*

invādō, -ere, -vāsī, -vāsus, *move against, rush upon, assail.*

invehō, -ere, -vexī, -vectus, *carry to, bring into;* pass., *be carried into or against, ride into, drive to, assail;* with **se,** *assault, fall upon.*

inveniō, -īre, -vēnī, -ventus, *find, discover, contrive.*

inventum, -i, n. [invemo], *invention.*

invictus, -a, -um, adj., *unconquered, invincible.*

invideō, -ēre, -vīdī, -vīsus, *envy, grudge.*

invidia, -ae, f., *envy, jealousy, prejudice;* person., *Envy.*

invidiōsus, -a, -um, adj. [invidia], *enviable, object of envy; envious, jealous.*

invidus, -a, -um, adj., *envious.*

invīsus, -a, -um, adj. [p. p. of invideo], *hated, hateful.*

invīsus, -a, -um, adj., *unseen.*

invītus, -a, -um, adj., *unwilling, reluctant.*

invius, -a, -um, adj., *impassable, inaccessible.*

invocō, -āre, -āvī, -ātus, *call upon, appeal to, address.*

involvō, -ere, -volvī, -ūtus, *roll in, wrap, envelop.*

iocor, -ārī, -ātus, dep. [iocus], *jest, joke.*

Iōlciacus, -a, -um, adj., *of Iolcus,* the native city of Jason in Thessaly.

Iphigenīa, -ae, f., *Iphigenia,* daughter of Agamemnon.

ipse, -a, -um, demonstr. pron., *he, himself in person, he for his part; herself, itself; of oneself, spontaneously, by oneself;* as subst. of an eminent person, *the master.*

īra, -ae, f., *anger, rage.*

īrāscor, -ī, īrātus, dep. [ira], *be angry.*

īrātus, -a, -um, adj. [p. p. of irascor], *enraged, violent.*

Īris, -idis (-is), f., *Iris,* the goddess of the rainbow.

Īrus, -ī, m., *Irus,* the name of a beggar in the Odyssey.

is, ea, id, demonstr. pron.; as subst., *he, she, it;* as adj., *this, that, the.*

Ismarius, -a, -um, adj., *of or pertaining to Ismarus,* a mountain in Thrace; *Ismarian, Thracian.*

Ismēnis, -idis, f., adj., *of or belonging to the Ismenos,* a river in the neighborhood of Thebes; *Ismenian, Theban;* as a subst., *a Theban woman.*

Ismēnius, -a, -um, adj., *Ismenian, Theban.*

Ismenos (-us), -ī, m., (1) *the Ismenos,* a river near Thebes; (2) one of Niobe's sons.

iste, -a, -ud, demonstr. pron., *that of yours, that, that one.*

ita, adv., *thus, in this way, on this condition.*

itaque, conj., *and so, accordingly, therefore.*

iter, itineris, n., *way, road, journey.*

iterō, -āre, -āvī, -ātus [iterum], *repeat; reproduce.*

iterum, adv., *a second time, once more.*

Ithaca, -ae, f., *Ithaca*, an island in the Ionian Sea, the most important part of the kingdom of Ulysses.

iuba, -ae, f., *mane, crest.*

Iuba, -ae, m., *Juba*, king of Numidia, who killed himself after his defeat at Thapsus by Caesar in 46 B.C.

iubar, -aris, n., *radiance, brightness, star.*

iubeo, -ēre, iussī, iussus, *order, command.*

iūdex, -icis, m. and f., *judge.*

iūdicium, -iī, n. [iudex], *judgment, decision; opinion.*

iugālis, -e, adj. [iugum], *yoked together, nuptial.*

iūgerum, -i, n., *acre.*

iugulō, -āre, -āvī, -ātus [iugulum], *cut the throat, kill, murder.*

iugulum, -ī, n., dim. [iugum], *throat.*

iugum, -ī, n., *yoke, pair, team; the beam of a weaver's loom; ridge, chain of mountains.*

Iulius, -a, -um, adj., *Julian, of or belonging to the Julian gens;* as subst. m., *Julius*, esp. *Julius Caesar*, the Dictator; as subst. f., *Julia*, esp. *Julia Augusta*, wife of Augustus and mother of Tiberius.

Iūlus, -ī, m., *Iulus*, another name of Ascanius, son of Aeneas.

iūnctus, -a, -um, adj., *united, associated, kindred.*

iungo, -ere, iūnxī, iūnctus, *join together, unite, connect, yoke, harness, attach.*

Iūnō, -ōnis, f., *Juno*, the wife of Jupiter, identified with the Greek Hera.

Iūnōnius, -a, -um, adj. [Juno], *of or belonging to Juno.*

Iuppiter, Iovis, *Jupiter*, the supreme god of the Romans, identified with the Greek Zeus.

iūrātus, -a, -um, adj. [p. p. of iuror], *bound by an oath.*

iūrō, -āre, -āvī, -ātus [ius], *swear, take an oath, swear by.*

iūs, iūris, *right, justice.*

iussum, -ī, n., *order, command.*

iussus, -a, -um, p. p. of **iubeō**.

iūstē, adv., *rightly, justly, duly.*

iūstus, -a, -um, adj., *just, upright, equitable.*

iuvenālis, -e, adj. [iuvenis], *youthful.*

iuvenāliter, adv. [iuvenalis], *with the strength of youth.*

iuvenca, -ae, f., *heifer.*

iuvencus, -ī, m. [iuvenis], *a young bullock.*

iuvenis, -is, adj., *young, youthful;* as subst. m., *young man, youth.*

iuventa, -ae, f. [iuvenis], *youth.*

iuventūs, -ūtis, f. [invenis], *youth;* collective, *young men.*

iuvō, -āre, iūvī, iūtus, *help, assist, support, delight, please.*

Ixīōn, -onis, m., *Ixion*, king of the Lapithae in Thessaly, punished for his insult to Juno by being bound to an ever-revolving wheel in Tartarus.

L

labefacīō, -ere, -fēcī, -factus, *shake, loosen.*

labō, -āre, -āvī, -ātus, *totter, waver, sway.*

lābor, -ī, lāpsus, *glide, flow, sink, fall.*

labor, -ōris, m., *labor, toil, hardship, trouble, suffering.*

labōrō, -āre, -āvī, -ātus [labor], *labor, be in trouble; work, strive.*

Labros, -ī, m., *Labros,* one of Actaeon's dogs.

lacer, -era, -erum, adj., *mangled, torn; lacerating.*

lacerō, -āre, -āvī, -ātus [lacer], *mangle, mutilate, wound, afflict.*

lacerta, -ae, f., *lizard.*

lacertus, -ī, m., *upper arm, arm.*

Lachnē, -ēs, f., *Lachne,* one of Actaeon's dogs.

Lacōn, -ōnis, m., *Lacon,* i. e. Laconian, one of Actaeon's dogs.

Lacōnis, -idis (-idos), adj., f., *Laconian.*

lacrima, -ae, f., *tear.*

lacrimō, -āre, -āvī, -ātus, *shed tears, weep, lament.*

lacrimōsus, -a, -um, adj. [lacrima], *tearful, doleful, plaintive.*

lacus, -ūs, m., *lake, pool.*

Lādōn, -ōnis, m., (1) *the Ladon,* a river in Arcadia flowing into the Alpheus; (2) the name of one of Actaeon's dogs.

laedō, -ere, laesi, laesus, *hurt, injure; offend, grieve.*

Laelaps, -apis, m., *Laelaps,* one of Actaeon's dogs.

Laertes, -ae, m., *Laertes,* the father of Ulysses.

laesus, -a, -um, p. p. of **laedō.**

laetitia, -ae, f. [laetus], *joy.*

laetor, -ārī, -ātus, dep. [laetus], *rejoice, be glad.*

laetus, -a, -um, adj., *joyful, glad, happy.*

laevus, -a, -um, adj., *left, on the left side;* as subst., f., *left hand, left side.*

lambō, -ere, lambī, ——, *lick;* of the waves, *wash.*

lammina, -ae, f., *layer of metal, plate.*

Lampetiē, -ēs, f., *Lampetie,* one of the Heliads, sisters of Phaethon.

lāna, -ae, f., *wool.*

lancea, -ae, f., *lance, spear.*

langueō, -ēre, ——, ——, *be faint.*

languēscō, -ere, languī, inch. [langueo], *grow weaker, languish, sink.*

laniō, -āre, -āvī, -ātus, *rend, mangle.*

lapis, -idis, m., *stone.*

lāpsus, -a, -um, p. p. of **lābor.**

lāpsus, -ūs, m., *fall, swoop, course.*

Lār, Laris, m., *Lar,* a protecting deity of the household; in sing. and plur., *hearth, home.*

largus, -a, -um, adj., *abundant, plentiful, bountiful, profuse.*

lascīvus, -a, -um, adj., *wanton, sportive, playful.*

lassō, -āre, -āvī, -ātus, *tire, fatigue.*

lassus, -a, -um, adj., *weary, tired, exhausted.*

lātē, adv., *broadly, widely;* with **longē,** *far and wide.*

latebra, -ae, f., *hiding-place, lurking-place, retreat.*

lateō, -ēre, -uī, ——, *lurk, be concealed, escape notice.*

latex, -icis, m., *liquid, fluid.*

Latīnus, -a, -um, adj., *Latin, Roman.*

Latius, -a, -um, adj., *of Latium, Latin, Roman.*

Lātōna, -ae, f., *Latona,* the mother of Apollo and Diana.

Lātōnigenae, -ārum [Latona + gigno], *the children of Latona,* i. e. Apollo and Diana.

Lātōus, -a, -um, adj., *of Latona.*

lātrāns, -antis, m. [latro], *dog.*

lātrātus, -ūs, m. [latro], *barking, baying.*

lātrō, -āre, -āvī, -ātus, *bark, bay.*

lātus, -a, -um, adj., *broad, wide;* n. as subst., *width.*

latus, -eris, n., *side.*

lātus, -a, -um, p. p. of **fero.**

laudo, -āre, -āvī, -ātus [laus], *praise.*

laurea, -ae, f., *laurel-tree, laurel-branch, bay-wreath.*

Laurēns, -entis, adj., *Laurentian, of or belonging to Laurentum,* a town on the coast of Latium.

laurus, -ī, f., *laurel-tree; laurel-branch.*

laus, laudis, f., *praise, glory, renown.*

Lāvīnia, -ae, f., *Lavinia,* the daughter of Latinus, and Italian wife of Aeneas.

lavō, -ere or **-āre, lāvī, lautus** or **lōtus,** *wash, bathe, lave, drench.*

lea, -ae, f., *lioness.*

leaena, -ae, f., *lioness.*

lebēs, -ētis, m., *caldron.*

Lebinthos (-us), -ī, f., *Lebinthus,* a small island off the coast of Asia Minor.

lēctus, -a, -um, adj. [p. p. of lego], *chosen, choice.*

lectus, -ī, m., *couch, bed.*

lēgātus, -ī, m. [lego], *ambassador, envoy.*

lēgō, -āre, -āvī, -ātus, *depute, commission, despatch.*

legō, -ere, lēgī, lēctus, *choose, gather, collect; traverse, sail by; read.*

Lēnaeus, -a, -um, adj., *Lenaean, Bacchic.*

lēniō, -īre, -īvī, -ītus [lenis], *soften, moderate, calm, appease, alleviate, pacify.*

lentē, adv., *slowly.*

lentus, -a, -um, adj., *pliant, flexible; tough; slow, sluggish.*

leo, -ōnis, m., *lion;* constellation, *the Lion.*

lepōs, -ōris, m., *charm.*

lepus, -oris, m., *hare.*

Lesbis, -idis, adj., f., *Lesbian.*

Lesbius, -a, -um, adj., *Lesbian, of Lesbos,* an island in the Aegean sea off the coast of Troy, famous as the birthplace of the poetess Sappho.

Lēthaea, -ae, f., *Lethaea,* wife of Olenos.

Lēthaeus, -a, -um, adj., *Lethaean, of Lethe,* the river of forgetfulness in the lower world.

lētifer, -era, -erum, adj., *fatal.*

lētō, -āre, -āvī, -ātus [letum], *kill.*

Letōius, -a, -um, adj., *of Latona.*

lētum, -ī, n., *death.*

Leucōn, -ōnis, m., *Leucon,* one of Actaeon's dogs.

levāmen, -inis, n., *mitigation, solace.*

levis, -e, adj., *light, unsubstantial; quick, nimble; slight, trifling, unimportant; fickle, inconstant.*

lēvis, -e, adj., *smooth.*

levitās, -ātis, f., *lightness, changeableness, fickleness.*

leviter, adv., *lightly, slightly; gently; easily, without difficulty.*

levō, -āre, -āvī, -ātus, *lift up, elevate; lighten, relieve; console, alleviate, mitigate.*

lēx, lēgis, f., *law, regulation, condition.*

libellus, -ī, dim. m. [liber], *little book, book.*

libēns, -entis, adj. [pres. part. of libet], *willing, glad, joyful.*

libenter, adv., *gladly, cheerfully.*

lĭber, -era, -erum, adj., *free, unrestrained, unchecked.*

Lĭber, -erī, m., *Liber*, an Italian deity identified with the Greek Bacchus.

liber, -brī, m., *bark; book.*

libet, -ēre, libuit or **libitum est**, impers., *it pleases, is agreeable.*

libīdō, -inis, f., *passion, pleasure, desire, fancy.*

lībō, -āre, -āvī, -ātus, *take a little of, taste, sip; touch lightly, graze; offer as a libation.*

lībrō, -āre, -āvī, -ātus, *balance, brandish, hurl.*

Libycus, -a, -um, adj., *of or pertaining to Libya, Libyan, African.*

Libyē (-a), -es (-ae), f., *Libya, Africa.*

licentia, -ae, f., *freedom, license, dissoluteness, wantonness.*

licet, -ēre, licuit, or **licitum est**, impers., *it is lawful, is permitted.*

lignum, -ī, n., *wood; something made of wood.*

ligō, -āre, -āvī, -ātus, *tie, bind, bandage.*

ligō, -ōnis, m., *mattock, hoe.*

lĭlium, -iī, n., *lily.*

Lilybaeon (-um), -ī, *Lilybaeum*, a promontory on the southern coast of Sicily.

limbus, -ī, m., *border, hem.*

līmen, -inis, n., *threshold, entrance.*

līmes, -itis, m., *path, way, track; boundary, limit.*

līmōsus, -a, -um, adj. [limus], *slimy, muddy.*

līmus, -ī, m., *slime, mud.*

lingua, -ae, f., *tongue, language, speech.*

linō, -ere, lēvī, litus, *besmear.*

linquō, -ere, līquī, lictus, *leave, forsake.*

linteum, -ī, n., *linen, sail.*

līnum, -ī, n., *flax, thread, rope, net.*

liqueō, -ēre, licuī, ——, *be fluid; be clear, be manifest.*

liquēscō, -ere, ——, inch. [liqueo], *melt, waste away.*

liquidus, -a, -um, adj., *fluid; liquid; clear, bright, limpid;* as subst. n., *water.*

līquor, līquī, ——, dep., *dissolve.*

liquor, -ōris, m., *fluid, liquid.*

Līriopē, -ēs, f., *Liriope*, a nymph, the mother of Narcissus.

lis, lītis, f., *dispute, quarrel.*

litō, -āre, -āvī, -ātus, *obtain favorable omens, give favorable omens.*

littera, -ae, f., *letter, handwriting, writing;* plur., *epistle, literature.*

litūra, -ae, f., *erasure, correction, blot.*

litus, -a, -um, p. p. of **linō.**

lītus, -oris, n., *seashore, beach, river-bank.*

līvēns, -entis, adj. [pres. part. of liveo], *bluish, black and blue, livid.*

līveō, -ēre, ——, ——, *be black and blue.*

locō, -āre, -āvī, -ātus, *place, set.*

locus, -i, m., *place, spot, position; ground, region; opportunity, occasion.*

locūtus, -a, -um, p. p. of **loquor.**

lolium, -iī, n., *darnel, tares.*

longē, adv. [longus], *far off, at a distance.*

longus, -a, -um, adj., *long, far-reaching; of long duration, tedious; distant, remote.*

loquor, -ī, locūtus, dep., *speak, say.*

lōrīca, -ae, f. [lorum], *corselet, breastplate.*

lōrum, -ī, n., *thong, strap, bridle, lash, scourge.*

lūceō, -ēre, lūxī, ——, *shine, glitter.*

lūcēscō, -ere, lūxī, inch. [luceo], *begin to shine.*

lūcidus, -a, -um, adj., *clear, shining, brilliant.*

lūcifer, -era, -erum, adj., *light-bringing;* as subst., m., **Lucifer,** *the morning star.*

luctor, -ārī, -ātus, dep., *wrestle, struggle, strive, contend.*

lūctus, -ūs, m., *sorrow, grief.*

lūcus, -ī, m., *grove.*

lūdō, -ere, lūsī, lūsus, *play, trifle, deceive.*

lūgeō, -ēre, lūxī, lūctus, *mourn, bewail; deplore.*

lūgubris, -e, adj., *mournful.*

lūmen, -inis, n., *light; glance, eye.*

lūna, -ae, f., *moon;* personified, *Luna,* the goddess of the moon.

lūnāris, -e, adj. [luna], *of the moon.*

lupus, -ī, m., *wolf.*

lūridus, -a, -um, adj., *pale, ghastly, lurid.*

lūstrō, -āre, -āvī, -ātus [lustrum], *purify; go about, wander over.*

lūstrum, -ī, n., *purificatory sacrifice, lustration; period of five years.*

lustrum, -i, n., *den, haunt.*

lūsus, -a, -um, p. p. of **lūdō.**

lūsus, -ūs, m. [ludo], *play, sport.*

lūx, lūcis, f., *light, brightness, daylight, day, life.*

Lycāonius, -a, -um, adj., *of or belonging to Lycaon,* a king of Arcadia, who was changed into a wolf.

Lyciscē, -ēs, f., *Lycisce,* one of Actaeon's hounds.

Lycius, -a, -um, adj., *Lycian, of Lycia,* a country of Asia Minor.

Lycormas, -ae, m., *the Lycormas,* a river in Aetolia.

Lȳdia, -ae, f., *Lydia,* a country of Asia Minor.

Lȳdus, -a, -um, adj., *of Lydia, Lydian;* as subst. m. plur., *the Lydians.*

lympha, -ae, f., *water.*

lyra, -ae, f., *lyre.*

Lyrnēsius, -a, -um, *of or belonging to Lyrnessus,* a city in the Troad.

M

maciēs, -ēī, f., *leanness, emaciation.*

mactō, -āre, -āvī, -ātus, *sacrifice, immolate; kill, slaughter, destroy.*

macula, -ae, f., *spot, stain.*

maculōsus, -a, -um, adj. [macula], *spotted.*

madefaciō, -ere, -fēcī, -factus, *moisten, soak, drench.*

madefiō, -fierī, -factus, pass. of **madefaciō,** *be soaked, be wet.*

madeō, -ēre, -uī, *be moist, be wet.*

madēscō, -ere, maduī, inch. [madeo], *become moist.*

madidus, -a, -um, adj., *wet, soaked, saturated.*

Maeandrus (-os), -ī, m., *the Maeander,* a river of Asia Minor, proverbial for its many windings.

Maeonia, -ae, f., *Maeonia,* another name of Lydia.

Maeonius, -a, -um, adj., *Maeonian, Lydian.*

maereō, -ēre, -uī, ——, *mourn, lament, bewail.*

maestus, -a, -um, adj., *sad sorrowful, gloomy.*

magis, adv., *more, rather.*

magister, -trī, m., *master, teacher, tutor.*

magnanimus, -a, -um, adj. [magnus + animus], *high-minded, magnanimous.*

magnificus, -a, -um, adj., *splendid, magnificent.*

magnus, -a, -um, adj., *great, mighty.*

maiestās, -ātis, f., *dignity, majesty.*

maior, maius, adj. [comp. of magnus], *greater, elder;* plur. m. as subst., *ancestors.*

male, adv., *badly, ill; not enough, not; too much, more than is right.*

mālō, mālle, māluī, *prefer.*

mālum, -ī, n., *apple.*

malus, -a, -um, adj., *bad, unfavorable; wicked, depraved, pernicious;* n. as subst., *evil, misfortune.*

mālus, -ī, m., *mast.*

mancus, -a, -um, adj., *maimed, crippled.*

mandātum, -ī, m. [p. p. of mando], *charge, commission.*

mandō, -āre, -āvī, -ātus, *deliver, commit, intrust; enjoin, commission, order.*

māne, adv., *in the morning.*

maneō, -ēre, mānsī, mānsus, *remain, tarry, abide; await, expect; last, endure.*

mānēs, -ium, m., *ghost, shade.*

manifestus, -a, -um, adj., *plain, evident, manifest; convicted, caught.*

mānō, -āre, -āvī, -ātus, *flow, shed, pour forth; be diffused, be spread.*

Mantō, -ūs, f., *Manto,* the daughter of Tiresias, a prophetess.

manus, -ūs, f., *hand; force, violence; labor, skill, workmanship; handwriting; band, company.*

marcidus, -a, -um, adj., *withered, enervated.*

mare, -is, n., *sea.*

margō, -inis, m., *edge, margin.*

marīnus, -a, -um, adj [mare], *of the sea, marine.*

marīta, -ae, f. [maritus], *married woman, wife.*

marītus, -ī, m., *husband.*

marmor, -oris, n., *marble.*

marmoreus, -a, -um, adj., *made of marble, marble.*

Mārs, Mārtis, m., *Mars,* god of war; *war, battle.*

Mārtius, -a, -um, adj., *of Mars; martial, warlike.*

mās, maris, adj., m., *male, masculine;* subst., *a male.*

māssa, -ae, f., *a lump, mass.*

mater, matris, f., *mother.*

māteria, -ae, and **māteriēs, -ēī,** f., *matter, material; subject; occasion, opportunity.*

māternus, -a, -um, adj. [mater], *maternal.*

mātrōna, -ae, f. [mater], *matron.*

mātūrus, -a, -um, adj., *ripe, mature; proper, fit, seasonable, early.*

Māvors, -tis, m., *Mavors,* another name of Mars, the god of war.

maximus, -a, -um, sup. of **magnus;** subst., **Maximus,** cognomen of Q. Fabius.

Mēdēa, -ae, f., *Medea,* daughter of Aeëtes, a sorceress.

medicāmen, -inis, n., *drug, ointment.*

medicīna, -ae, f., *the healing art, remedy.*

medius, -a, -um, adj., *middle, intermediate.*

medulla, -ae, f., *marrow, innermost part, inmost.*

Medūsa, -ae, f., *Medusa,* the Gorgon, killed by Perseus.

Megarēius, -a, -um, adj., *of Megareus.*

Megareus, -eī, m., *Megareus,* the son of Onchestus, and father of Hippomenes.

mel, mellis, n., *honey.*

Melampūs, -odis, m., *Melampus,* one of Actaeon's dogs.

Melanchaetēs, -ae, m., *Melanchaetes,* one of Actaeon's dogs.

Melaneus, -eī, m., *Melaneus,* one of Actaeon's dogs.

Melas, -anos, m., *the Melas,* a river in Thrace.

melior, melius, adj., comp. of **bonus,** *better;* n. **melius,** as adv., *better.*

membrum, -ī, n., *limb, member, part, portion.*

meminī, -isse, *remember, recollect.*

Memnōn, -onis, m., *Memnon,* son of Tithonus and Aurora, king of the Ethiopians.

memor, -oris, adj., *mindful, heedful.*

memorābilis, -e, adj. [memoro], *memorable, remarkable.*

memorō, -āre, -āvī, -ātus [memor], *mention, relate, speak of.*

mendāx, -ācis, adj., *lying, false, mendacious; fictitious, counterfeit;* as subst. m., *liar.*

Menoetēs, -ae, m., *Menoetes,* a Lycian, killed by Achilles.

Menoetiadēs, -ae, patron., m., *a descendant of Menoetius,* esp. *Patroclus,* his son.

mēns, mentis, f., *mind, intellect; design, plan, purpose.*

mēnsa, -ae, f., *table; meal.*

mēnsis, -is, m., *month.*

mēnsūra, -ae, f. [metior], *measurement, extent, capacity, degree.*

mentior, -ītī, -ītus, dep., *lie, deceive; feign, counterfeit.*

mentum, -ī, n., *chin.*

Mercurius, -ī, m., *Mercury,* the messenger of the gods.

mereō, -ēre, -uī, -itus, *deserve, merit, earn.*

mereor, -ērī, -itus, dep., *deserve, merit.*

mergō, -ere, mersī, mersus, *dip, immerse, plunge; overwhelm, ruin.*

meritō, adv., *deservedly, justly.*

meritum, -ī, n. [p. p. of mereo], *merit, service, benefit; demerit, fault, offence.*

meritus, -a, -um, adj. [p. p. of mereor], *deserved, proper.*

Merops, -opis, m., *Merops,* king of Ethiopia, husband of Phaethon's mother Clymene.

mersus, -a, -um, adj., p. p. of **mergō.**

merum, -ī, n. [merus], *unmixed wine.*

merus, -a, -um, adj., *pure, unmixed; real, genuine.*

messis, -is, f., *harvest.*

mēta, -ae, f., *turning-post, goal, end.*

metamorphōsis, -is, f., *metamorphosis, transformation;* in plur., *the Metamorphoses,* one of Ovid's poems.

mētior, -īrī, mēnsus, dep., *measure; traverse.*

metō, -ere, messuī, messus, *reap, mow, mow down.*

metuēns, -entis, adj. [pres. part. of metuo], *fearful, timid.*

metuō, -ere, -uī, —— [metus], *fear, be apprehensive.*

metus, -ūs, m., *fear.*

meus, -a, -um, possess. pron. *my, mine;* plur. m. as subst., *my friends, my relatives, my followers.*

micō, -āre, -uī, ——, *move quickly; flash, glitter, gleam.*

Midas, -ae, m., *Midas,* king of Phrygia.

mīles, -itis, m., *soldier;* collect., *soldiery, army.*

mīlle, indecl. adj., *thousand;* plur., **mīlia, -ium.**

Mimas, -antis, m., *Mimas,* a mountain-range in Ionia.

minae, -ārum, f., *threats, menaces.*

Minerva, -ae, f., *Minerva,* goddess of wisdom.

minimus, -a, -um, sup. adj., *least, smallest; minute, insignificant; youngest, smallest;* n. **minimum** as adv., *very little, slightly;* **minimē,** adv., *by no means, not at all.*

minister, -tra, -trum, adj., *ministering;* as subst. m. and f., *attendant.*

ministrō, -āre, -āvī, -ātus, *attend, wait upon; manage, direct; furnish, supply.*

minitor, -ārī, -ātus, dep. [minor], *threaten, menace.*

minor, -ārī, -ātus, dep. [minae], *threaten, menace.*

minor, minus, adj., comp. of **parvus,** *smaller, younger;* n. **minus,** as adv., *less, not very.*

Mīnōs, -ōis, m., *Minos,* son of Jupiter, king of Crete.

minuō, -ere, -uī, -ūtus, *lessen, diminish, reduce, weaken.*

Minyae, -ārum, m., *the Minyans,* a people living in the neighborhood of Iolcus in Thessaly, who subsequently migrated into Boeotia. Iolcus was the native place of Jason, and the Argonauts are sometimes called Minyae.

mīrābilis, -e, adj., *wonderful, admirable.*

mīrāculum, -ī, n., *wonder, marvel.*

mīrātor, -ōris, m., *admirer.*

mīror, -ārī, -ātus, dep. [mirus], *wonder, marvel, admire.*

mīrus, -a, -um, adj., *wonderful, marvellous.*

misceō, -ēre, miscuī, mixtus, *mix, mingle, throw into confusion, disturb.*

miser, -era, -erum, adj., *wretched, miserable, pitiable.*

miserābilis, -e, adj. [with miseror], *pitiable, deplorable, wretched.*

miserandus, -a, -um, adj. [gerundive of miseror], *lamentable, pitiable.*

misereor, -ērī, -itus, dep. [miser], *have compassion, commiserate.*

miseror, -ārī, -ātus, dep. [miser], *commiserate, pity.*

missus, -a, -um, p. p. of **mittō.**

Mithridatēus, -a, -um, adj., *Mithridatic, of Mithridates,* the name of several kings of Pontus.

mītis, -e, adj., *gentle, soft, lenient, kind.*

mittō, -ere, mīsī, missus, *send, despatch; let go, dismiss; let fly, hurl; pass over, omit.*

mixtus, -a, -um, adj., p. p. of **misceō.**

moderāmen, -inis, n. [moderor], *control, guidance, rudder, helm.*

moderātē, adv., *gently, slowly.*

moderātus, -a, -um, adj., *controlled, moderate.*

moderor, -ārī, -ātus, dep. [modus], *set bounds, moderate, restrain; manage, regulate, guide, govern.*

modestus, -a, -um, adj. [modus], *moderate, modest, temperate.*

modicus, -a, -um, adj. [modus], *moderate, temperate, scanty.*

modo, adv., *just, only; just now, lately, recently;* **modo . . . modo,** *now . . . now.*

modus, -ī, m., *measure, bound, limit, end; way, mode, method.*

moenia, -ium, n., *walls* (of a city).

molāris, -is, m., *millstone; large stone, boulder.*

mōlēs, -is, f., *mass, pile, structure; effort, difficulty.*

mōlīmen, -inis, n. [molior], *effort.*

mōlior, -īrī, -ītus, dep. [moles], *exert oneself, endeavor, strive; build, erect, construct; undertake, set about.*

mollio, -īre, -īvī, -ītus [mollis], *soften, make soft.*

mollis, -e, adj., *soft, gentle, easy.*

Molossus, -a, -um, adj., *of or belonging to the Molossi,* who lived in the eastern part of Epirus,

moneō, -ēre, -uī, -itus, *remind, advise, warn.*

monitum, -ī, n., *advice, suggestion.*

monitus, -a, -um, p. p. of **moneō.**

monitus, -ūs, m. [moneo], *warning, admonition.*

mōns, montis, m., *mountain.*

mōnstrum, -ī, n., *omen, portent; monster, monstrosity.*

montānus, -a, -um, adj. [mons], *of the mountains, mountainous.*

monumentum, -ī, n., *memorial, monument, sepulchre; record, mark, token.*

mora, -ae, f., *delay, stop, pause; obstruction, hindrance.*

morbus, -ī, m., *disease.*

mordeō, -ēre, momordī, morsus, *bite, gnaw;* of a brooch, *clasp.*

moribundus, -a, -um, adj. [morior], *dying.*

morior, -ī, mortuus, dep., *die.*

moror, -ārī, -ātus, dep. [mora], *delay, tarry, linger; retard, impede, hinder.*

mors, mortis, f., *death.*

morsus, -a, -um, p. p. of **mordeō.**

morsus, -ūs, m. [mordeo], *biting, bite; jaws.*

mortālis, -e, adj. [mors], *subject to death, mortal; deadly;* as subst., m. and f., *man, mortal.*

mōrum, -ī, n., *mulberry.*

mōrus, -ī, f., *mulberry-tree.*

mōs, mōris, m., *habit, custom, usage, practice;* plur. *conduct, morals, character.*

mōtus, -a, -um, adj., p. p. of **moveō.**

mōtus, -ūs, m., *movement, motion; impulse.*

moveō, -ēre, mōvī, mōtus, *move, shake, remove; excite, occasion; influence, affect.*

mox, adv., *soon, presently.*

mūcrō, -ōnis, m., *sharp point, edge, blade.*

mūgiō, -īre, -īvī (-iī), -ītus, *low, bellow, roar.*

mūgītus, -ūs, m. [mugio], *lowing, bellowing.*

mulceō, -ere, mulsī, mulsus, *stroke, soothe, caress, calm.*

Mulciber, -eris, and **-erī,** m., *Mulciber,* a surname of Vulcan.

multus, -a, -um, adj, *much, many, abundant;* in plur., *many, a great number;* n. **multum,** adv., *much, very;* **multō,** adv., *by much, by far, very.*

mundus, -a, -um, adj., *neat, elegant, choice.*

mundus, -ī, m., *universe, heavens, world.*

mūnus, -eris, n., *service, office, duty; present, gift.*

mūrex, -icis, m., *purple-fish, purple.*

murmur, -uris, n., *murmur, noise.*

mūrus, -ī, m., *wall.*

Mūsa, -ae, f., *Muse.*

mūscus, -ī, m., *moss.*

mūtābilis, -e, adj. [muto], *changeable.*

Mutina, -ae, f., *Mutina,* a city in Cisalpine Gaul.

mūtō, -āre, -āvī, -ātus, *change, transform, replace, interchange, exchange.*

mūtus, -a, -um, adj., *mute, speechless.*

mūtuus, -a, -um, adj. [muto], *borrowed; reciprocal, mutual;* as subst. n., *loan.*

Mycalē, -ēs, f., *Mycale,* a promontory of Ionia.

Mycēnis, -idis, f., adj., *of Mycenae,* the city of Agamemnon; as subst., *Iphigenia,* the daughter of Agamemnon.

Mygdonius, -a, -um, adj., *of or belonging to the Mygdones,* a people of Thrace; *Mygdonian, Thracian.*

N

nactus, -a, -um, p. p. of **nancīscor.**

Nāīas, -adis, f., *water-nymph, Naiad.*

Nāis, -idis (-idos), f., *water-nymph, Naiad.*

nam, conj., *for, for assuredly.*

namque, conj., *for in fact.*

nancīscor, -ī, nactus or **nānctus,** dep., *get, obtain.*

Napē, -ēs, f., *Nape,* one of Actaeon's hounds.

Narcissus, -ī, m., *Narcissus,* the son of Cephisus and Liriope, who was changed into the flower of the same name.

nāris, -is, f., *nostril;* plur., *the nose.*

nārrātum, -ī, n. [narro], *narrative.*

nārrātus, -a, -um, p. p. of **nārrō.**

(nārrātus, -ūs), m. [narro], *narration.*

nārrō, -āre, -āvī, -ātus, *tell, narrate, recount.*

nāscor, -ī, nātus, dep., *be born;* p. p. **nātus, -a,** as subst. m. and f., *son, daughter;* of a dog, *whelp.*

nātālis, -e, adj. [natus], *native, natal;* as subst. m. (sc. **dies**), *birthday;* plur. m., *birth, origin, lineage.*

nātīvus, -a, -um, adj., *inborn, natural, native.*

nātō, -āre, -āvī, -ātus, freq. [no], *swim, float.*

nātūra, -ae, f., *birth, nature, temper, character.*

nātus, see **nāscor.**

(nātus, -ūs), m., only abl. sing., *birth.*

nāvigium, -ī, n., *vessel, ship.*

nāvigō, -āre, -āvī, -ātus, *sail, navigate.*

nāvis, -is, f., *ship.*

nē, adv. and conj. As adv., *not,* **ne . . . quidem,** *not . . . even;* as conj., *that not, lest.*

-ne, interrog. enclitic, used both in direct questions, where it is often translatable only by the interrogation, and in indirect questions, **-ne . . . an, -ne . . . -ne,** *whether . . . or.*

Nebrophonus, -ī, m., *Nebrophonus,* one of Actaeon's dogs.

nebula, -ae, f., *mist, vapor, cloud.*

nec or **neque,** conj. [ne+que], *and not, nor,* **nec . . . nec,** *neither . . . nor.*

necō, -āre, -āvī (-uī), -ātus, *kill, slay.*

necopīnus, -a, -um, adj., *unexpected, unsuspecting.*

nectar, -aris, n., *nectar,* the drink of the gods.

nefās, n. indecl., *sin, crime.*

negō, -āre, -āvī, -ātus, *say no, deny, refuse.*

nēmō, ——, m. and f. [ne+homo], *no man, no one, nobody;* **nōn nēmō,** *some.*

nemorālis, -e, adj. [nemus], *of a grove, sylvan.*

nemorōsus, -a, -um, adj. [nemus], *shady.*

nempē, conj., *assuredly, certainly.*

nemus, -oris, n., *grove.*

Nephelē, -ēs, f., *Nephele,* one of Diana's nymphs.

nepōs, -ōtis, m., *grandson, descendant.*

Neptunius, -a, um, adj., *of or belonging to Neptune.*

Neptūnus, -ī, m., *Neptune,* the god of the sea.

neque, see **nec.**

nequeō, -īre, -īvī, ——, *be unable.*

nēquīquam, adv. [ne + abl. of quisquam], *to no purpose.*

Nērēis, -idis, patron., f., *a daughter of Nereus, a Nereid.*

Nēreus, -eī, m., *Nereus,* a sea-god.

Nēritius, -a, -um, adj., *of or pertaining to Neritos* (a mountain on the island of Ithaca); hence sometimes *of Ithaca* or *of Ulysses.*

nervōsus, -a, -um, adj. [nervus], *sinewy.*

nervus, -ī, m., *sinew, muscle; cord, string* (of a musical instrument); *bow-string.*

nesciō, -īre, -īvī, ——, *be ignorant;* with **quis** or **quid,** *I know not who, someone, I know not what, something.*

nescius, -a, -um, adj., *ignorant, unaware.*

Nestor, -oris, m., *Nestor,* king of Pylos, the oldest of the Greek warriors in the Trojan war.

neu, see **nēve.**

nēve, or **neu,** conj., *or lest, and lest.*

nex, necis, f., *death, murder, slaughter.*

nexus, -ūs, m., *interlacing, entwining;* of a snake, *coil.*

nī, conj., *if not, unless.*

nīdus, -ī, m., *nest.*

nīger, -gra, -grum, adj., *black, dark, gloomy.*

nihil, nīl, n. indecl., *nothing;* adverb, *not at all, in no respect.*

Nīlus, -ī, m., *the Nile.*

nimbus, -ī, m., *rain-storm, cloud.*

nimis, adv., *too much, excessively.*

nimius, -a, -um, adj. [nimis], *excessive, too great, too much;* n. **nimium,** as adv., *too much, excessively.*

Ninus, -ī, m., *Ninus,* king of Assyria.

Niobē, -ēs, f., *Niobe,* daughter of Tantalus and wife of Amphion of Thebes. Her sons and daughters were killed by Apollo and Diana because she had affronted their mother Latona.

nisi, conj., *unless.*

nitēns, -entis, adj. [pres. part. of niteo], *shining, brilliant; sleek.*

niteō, -ēre, -uī, ——, *shine, glitter; be in good condition.*

nitidus, -a, -um, adj. [cf. niteo], *shining, glittering; well favored.*

nītor, -ī, nīxus, and **nīsus,** dep., *lean, support oneself; rely, depend upon; endeavor, strive; bring forth.*

nitor, -ōris, m., *brightness, lustre, beauty.*

niveus, -a, -um, adj. [nix], *snowy, snow-white.*

nix, nivis, f., *snow.*

nīxus, -a, -um, p. p. of **nītor.**

nō, -āre, -āvī, ——, *swim, float.*

nōbilis, -e, adj., *well-known, celebrated; of noble birth, noble.*

nōbilitās, -ātis, f. [nobilis], *fame, renown; high-birth, excellence.*

nocēns, -entis, adj. [pres. part. of noceo], *hurtful, injurious, guilty.*

noceō, -ēre, -uī, -itus, *do harm, hurt, injure.*

nocturnus, -a, -um, adj. [nox], *of night, nocturnal.*

nōdōsus, -a, -um, adj. [nodus], *knotty.*

nōdus, -ī, m., *knot.*

nōlō, nōlle, nōluī, ——, [ne + volo], *be unwilling.*

nōmen, -inis, n., *name, fame, renown.*

nōminō, -āre, -āvī, -ātus [nomen], *call by name, name, designate.*

nōn, adv., *not.*

nōndum, adv., *not yet.*

nōnne, interrog. adv., *not?* (expecting an affirmative answer).

nōs, nostrī, and **nostrum**, pers. pron., *we.*

nōscō, -ere, -nōvī, nōtus, *become acquainted with, learn;* in perf. stem, *know.*

noster, -tra, -trum, possess. pron. [nos], *our, our own, of ours.*

nōtitia, -ae, f. [notus], *acquaintance, knowledge.*

notō, -āre, -āvī, -ātus, *mark, note, observe; censure.*

nōtus, -a, -um, adj. [p. p. of nosco], *known, familiar.*

Notus (-os), -ī, m., *Notus*, the south wind.

novālis, -e, adj. [novus], *fallow;* n. as subst., *fallow-land.*

novem, num. adj., *nine.*

novēnī, -ae, -a, distr., num. adj., *nine each, nine.*

nōvī, p. of **nōscō.**

novitās, -ātis, f. [novus], *newness; strangeness;* **novitās annī**, *the spring.*

nōvō, -āre, -āvī, -ātus [novus], *make new, renew, repair; change, alter.*

novus, -a, -um, adj., *new, young, fresh; recent, novel, strange;* of order, only superl., *latest, hindmost, last.*

nox, noctis, f., *night.*

nūbes, -is, f., *cloud.*

nūbifer, -era, -erum, adj., *cloud-bearing.*

nūbila, -ōrum, n., *clouds.*

nūbilus, -a, -um, adj. [nubes], *cloudy, lowering; gloomy, melancholy.*

nūbō, -ere, nūpsī, nūptus, *veil oneself, be married, wed*, used of a woman only.

nūdō, -āre, -āvī, -ātus [nudus], *lay bare, expose; strip, spoil, plunder.*

nūdus, -a, -um, adj., *naked, stripped; deprived, destitute, forlorn.*

nūllus, -a, -um, adj. [ne + ullus], *none, no;* as subst., *no one, nobody, nothing.*

num, interrog. particle; in a direct question indicating that a negative answer is expected; in an indirect question, *whether.*

nūmen, -inis, n., *nod, command; will; the divine will, divinity; god, goddess.*

numerō, -āre, -āvī, -ātus, *count, reckon, number; pay out, pay; possess, own; esteem, consider, regard.*

numerus, -ī, m., *number, quantity, collection; class, rank, category; rhythm, harmony.*

Numīcius (Numīcus), -ī, m., *the Numicius*, a river in Latium.

Numidae, -ārum, m., *the Numidians*, a people of northern Africa.

Numitor, -ōris, *Numitor*, a king of Alba, grandfather of Romulus.

numquam, adv. [ne + umquam], *never.*

nunc, adv., *now, at present, under these circumstances;* **nunc . . . nunc**, *now . . . now, at one time . . . at another.*

nuncupō, -āre, -āvī, -ātus, *call by name, name.*

nūntia, -ae, f., *a female messenger.*

nūntius, -ī, m., *messenger; message.*

nūper, adv., *lately, recently.*

nūpta, -ae, f. [p. p. of nubo], *bride.*

nurus, -ūs, f., *daughter-in-law; young matron.*

nūtō, -āre, -āvī, -ātus, freq. [nuo], *nod; totter, stagger; waver, hesitate.*

nūtriō, -īre, -īvī, -ītus, *nourish, foster, rear, maintain.*

nūtus, -ūs, m., *nod, assent.*

nympha, -ae, and **nymphē, -ēs,** f. *nymph; young woman.*

O

ō, interj., *O! oh!*

ob, prep. with acc., *against, before; on account of.*

obambulō, -āre, -āvī, ——, *walk about, wander.*

obdūcō, -ere, -dūxī, -ductus, *spread over, cover, conceal.*

obeō, -īre, -iī, -itus, *go to meet; travel over, traverse; undertake, accomplish; die;* of heavenly bodies, *go down, set.*

(ōbex, -icis), m., *bolt, barrier.*

obiciō, -ere, -iēcī, -iectus [ob + iacio], *throw before, cast; object, taunt, reproach.*

obitus (-us), m., of heavenly bodies, *setting;* of men, *death.*

oblātus, -a, -um, p. p. of **offerō.**

oblinō, -ere, -lēvī, -litus, *smear over.*

oblīquus, -a, -um, adj., *sidelong, oblique, indirect;* **ab oblīquō,** *sidewise.*

oblitus, -a, -um, p. p. of **oblinō.**

oblītus, -a, -um, adj. [p. p. of obliviscor], *forgetful, unmindful, regardless, indifferent.*

oblīviō, -ōnis, f., *forgetfulness, oblivion.*

oblīvīscor, -ī, oblītus, *forget, disregard, neglect.*

oblīvium, -iī, n., *forgetfulness, oblivion.*

obnoxius, -a, -um, adj., *liable, exposed; submissive, obedient.*

oborior, -īrī, -ortus, *arise, spring up.*

obruō, -ere, -uī, -utus, *cover over, bury, overwhelm.*

obscūrus, -a, -um, adj., *obscure, indistinct; ignoble, low.*

obsequor, -sequī, -secūtus, *comply, yield, submit.*

obserō, -ere, -sēvī, -situs, *sow over, cover over, strew.*

observō, -āre, -āvī, -ātus, *watch, guard, keep.*

obsideō, -ēre, -sēdī, -sessus [ob + sedeo], *besiege, blockade, beset.*

obsistō, -ere, -stitī, -stitus, *stand in the way, oppose, resist.*

obsitus, -a, -um, p. p. of **obserō.**

obstipēsco (obstu-), -ere, -stipuī (-stu-) [ob + inch. of stupeo], *become astonished, be astounded.*

obstō, -āre, -stitī, ——, *stand before, withstand, thwart, oppose, obstruct.*

obstruō, -ere, -strūxī, -strūctus, *build up against, block, hinder, impede.*

obtundō, -ere, -tudī, -tūsus, or **-tūnsus,** *blunt, make dull, stun; importune, annoy.*

obtūsus or **obtūnsus, -a, -um,** adj. *blunt, dull.*

obumbrō, -āre, -āvī, -ātus, *overshadow, darken, cast in the shadow.*

obverto, -ere, -vertī, -versus, *turn towards, direct towards.*

obvius, -a, -um, adj. [ob + via], *in the way.*

occāsus, -a, -um, p. p. of **occidō.**

occāsus, -ūs, m., *falling, setting, sunset, west.*

occīdō, -ere, -cīdī, -cīsus [ob + caedo], *strike down, cut down, slay.*

occidō, -ere, -cidī, -cāsus [ob + cado], *fall down, perish, be slain;* of a heavenly body, *set.*

occulō, -ere, -culuī, -cultus, *cover, hide, conceal.*

occultus, -a, -um, adj. [p. p. of occulo], *hidden, secret.*

occupō, -āre, -āvī, -ātus, *take possession of, seize; get the start of, anticipate, do first.*

occurrō, -ere, -currī, -cursus [ob + curro], *run up to, fall in with; occur, be thought of.*

Oceanus, -ī, m., *ocean;* personified, *Ocean,* son of Heaven and Earth.

ōcior, ōcius, comp. adj., *swifter, premature.*

oculus, -ī, m., *eye.*

ōdī, ōdisse, defect., *hate.*

odor, -ōris, m., *smell, odor, perfume.*

odōrātus, -a, -um, adj., *scented, perfumed.*

Oeagrius, -a, -um, adj., *Oeagrian; Thracian,* from the fact that Oeagrus was king of Thrace.

Oebalidēs, -ae, patron., m., *descendant of Oebalus* (a Spartan king), especially *Hyacinthus,* his son.

Oenīdēs, -ae, patron., m., *descendant of Oeneus,* king of Calydon; especially *Meleager,* his son, and *Diomedes,* his grandson.

Oetaeus, -a, -um, adj., *Oetaean, of or pertaining to Oeta, Thessalian.*

Oetē (Oeta), -ēs (-ae), m. and f., *Oeta,* a mountain-range on the confines of Thessaly.

offendō, -ere, -fendī, -fēnsus, *hit, dash against, light upon, stumble; blunder, commit a fault.*

offero, -ferre, obtulī, oblātus [ob + fero], *bring before, offer, show.*

officium, -ī, n., *service, duty, office.*

Olenos, -ī, m., *Olenus,* husband of Lethaea, metamorphosed with her into a stone on Mt. Ida.

olēns, -entis, adj., *fragrant; ill-smelling.*

ōlim, adv., *formerly, of old, some time, hereafter.*

olīva, -ae, f., *olive, olive-tree, olive-branch.*

olīvum, -ī, n., *olive-oil, oil.*

Olympus, -ī, m., *Olympus,* a high mountain on the borders of Macedonia and Thessaly; as the abode of the gods, *heaven.*

ōmen, -inis, n., *omen.*

omnipotēns, -entis, adj. [omnis + potens], *almighty.*

omnis, -e, adj., *every, all;* plur. as subst., *all men, all things.*

Onchestius, -a, -um, adj., *of or belonging to Onchestus,* a city of Boeotia.

onerō, -āre, -āvī, -ātus [onus], *load, burden, weigh down, oppress.*

onus, -eris, n., *load, burden.*

opācus, -a, -um, adj., *shady.*

operiō, -īre, -uī, -tus, *cover, cover over.*

operōsus, -a, -um, adj., *painstaking, industrious; troublesome, toilsome, difficult.*

opifer, -era, -erum, adj., *bringing aid.*

opifex, -icis, m. and f., *artisan.*

oppidum, -ī, n., *town, city.*

oppōnō, -ere, -posuī, -positus [ob + pono], *set against, place opposite; oppose, bring forward, allege, object.*

oppositus, -a, -um, adj. [p. p. of oppono], *opposed, opposite.*

opprimō, -ere, -pressī, -pressus [ob + premo], *press against, press down, weigh down; burden, overthrow, overwhelm; crush, subdue.*

ops, opis, f., *aid, help, assistance;* in plur., *means, riches.*

optō, -āre, -āvī, -ātus, *choose, wish, pray for.*

optimus, -a, -um, adj., used as superl. of **bonus,** *best;* **optimē,** adv., as superl. of **bene,** *best.*

opus, operis, n., *work, labor; workmanship;* nom. and acc. in phrases with the verb **sum,** *need, necessity.*

ōra, -ae, f., *border, margin, coast, region.*

ōrāculum or **ōrāclum, -ī,** n., *oracle.*

orbis, -is, f., *ring;* with **terrae** or **terrārum,** *the circle of the earth, world; country, region; cycle, period.*

orbus, -a, -um, adj., *destitute, bereaved, fatherless, childless, widowed.*

ōrdō, -inis, m., *row, line, series; position, rank.*

Oresitrophus, -ī, m., *Oresitrophus,* one of Actaeon's hounds.

orgia, -ōrum, n., *the orgies of Bacchus, revels.*

Orībasus, -ī, m., *Oribasus,* one of Actaeon's dogs.

Oriēns, -entis, m. [p. p. of orior], *the rising sun, the East.*

orīgō, -inis, f. [orior], *beginning, birth, origin.*

Ōrīōn, -ōnis, m., *Orion,* a famous giant and huntsman of Boeotia, changed after his death to a constellation.

orior, -īrī, ortus, dep., *arise, become visible, appear; be born, be descended.*

ōrnō, -āre, -āvī, -ātus, *fit out, equip, prepare; adorn, deck; praise, extol.*

ōrō, -āre, -āvī, -ātus [os], *pray, beseech, entreat.*

Orontēs, -is (**-ae**), m., *the Orontes,* a river of Syria.

Orpheus, -eī, m., *Orpheus,* a mythical bard of Thrace.

Orphēus, -a, -um, adj., *of Orpheus.*

Orphnē, -ēs, f., *Orphne,* a nymph of the lower world.

ortus, -a, -um, p. p. of **orior.**

ortus, -ūs, m. [orior], *a rising, sunrise, the East; beginning, origin.*

Ortygia, -ae, f., *Ortygia,* (1) an old name for the island of Delos; (2) a small island, on which part of the city of Syracuse was situated.

Ortygius, -a, -um, adj., *Delian.*

ōs, ōris, n., *mouth, face, countenance; look, boldness, effrontery; opening, entrance, aperture.*

os, ossis, n., *bone.*

ōsculum, -ī, n. [os], *kiss.*

Ossa, -ae, f., *Ossa,* a mountain in Thessaly.

ostendō, -ere, -tendī, -tentus (**-tēnsus**), *show, point out, display; express, declare, say.*

ōstium, -iī, n. [cf. os], *entrance, door.*

ostrum, -ī, n., *purple.*

Othrys, -yos, m., *Othrys,* a mountain in Thessaly.

ōtium, -iī, n., *leisure, ease, inactivity, rest, repose.*

ovis, -is, f., *sheep.*

P

pābulum, -ī, n., *food, nourishment, fodder.*

Pachynos (**-um**), **-ī,** m. and f. (n), *Pachynos,* a promontory on the southeast corner of Sicily.

pacīscor, -ī, pactus, dep., *bargain, covenant, stipulate.*

Pactōlos, -i, m., *the Pactolus,* a river of Lydia.

Pactōlis, -idis, adj. f., *of the Pactolus.*

pactum, -ī, n., *agreement, contract, compact.*

pactus, -a, -um, adj. [p. p. of paciscor], *agreed, determined, stipulated.*

pāctus, -a, -um, p. p. of **pangō.**

Padus, -ī, m., *the Po,* a river of northern Italy.

Paeān, -ānis, m., *Apollo,* the god of healing; *hymn of triumph, paean.*

paene, adv., *nearly, almost.*

paeniteō, -ēre, -uī, ——, *make sorry;* impers., *it repents, grieves, displeases, offends.*

Pagasaeus, -a, -um, adj., *of or belonging to Pagasae,* a town on the coast of Thessaly, where the Argo was built.

palaestra, -ae, f., *wrestling school, wrestling.*

Palātium, -ī, n., *the Palatine,* one of the seven hills of Rome; *a palace,* so called because the imperial palaces in Rome were built in the Palatine hill.

palātum (palātus), -ī, n. (m.), *palate.*

paleāria, ——, plur. n., *dew-lap,* (of an ox).

Palīcī, -ōrum, m., *the Palici,* twin sons of Jupiter and Thalia, worshiped at Palica, between Henna and Syracuse in Sicily.

Palīlia, see **Parīlia.**

palla, -ae, f., *mantle.*

Pallas, -adis and **-ados,** f., *Pallas,* a surname of Athene (identified with the Roman Minerva).

Pallas, -antis, m., *Pallas,* son of Evander.

pallēns, -entis, adj. [pres. part. of palleo], *pale.*

palleō, -ēre, -uī, ——, *be pale, be anxious, be fearful, change color, fade.*

pallēscō, -ere, palluī, ——, inch. [palleo], *turn pale, wither.*

pallidus, -a, -um, adj., *pale, colorless.*

pallor, -ōris, m., *paleness, pallor, unsightliness;* personified, *Fright.*

palma, -ae, f., *palm hand; palm-tree, palm-branch, palm-wreath, prize.*

pālus, -ī, m., *stake.*

palūs, -ūdis, f., *marsh.*

Pamphagus, -ī, m., *Pamphagus,* one of Actaeon's hounds.

pandō, -ere, pandī, passus (pānsus), *spread out, open, lay open, unfold, reveal.*

pangō, -ere, pēgī or **pepigī, pāctus,** *fasten, fix; compose, write; agree upon, stipulate.*

Panopē, -ēs, f., *Panope,* a city in Phocis.

papāver, -eris, n., *poppy.*

papȳrifer, -era, -erum, adj., *papyrus-bearing.*

pār, paris, adj., *equal, like, well-matched;* as subst. m. and f., *comrade;* as subst. n., *pair.*

parātus, -a, -um, adj., *prepared, ready, provided, equipped.*

parātus, -ūs, m., *preparation, outfit.*

Parca, -ae, f.; generally in plur., *the Fates,* i. e. Clotho, Lachesis, and Atropos.

parcō, -ere, pepercī or **parsī, parcitus,** *spare, use moderately; abstain, refrain, desist from.*

parcus, -a, -um, adj., *sparing, frugal, niggardly.*

parēns, -entis, m. and f. [pres. part. of pario], *parent, ancestor;* plur., *relations, kinsfolk.*

pāreō, -ēre, -uī, ——, *obey, be obedient, submit.*

pariēs, -etis, m., *wall.*

Parīlia, -ium, n., *the Parilia,* the festival of the pastoral divinity Pales, celebrated on the 21st of April.

parilis, -e, adj., *equal, like.*

parĭō, -ere, peperī, partus, *bring forth, bear, produce; effect, acquire.*

Paris, -idis, m., *Paris,* the son of Priam, who by his abduction of Helen caused the Trojan war.

pariter, adv., *equally, in like manner, at the same time, at once.*

parma, -ae, f., *light shield.*

Parnāsius, -a, -um, adj., *of Parnassus.*

Parnāsus, -ī, m., *Parnassus,* a mountain in Thessaly, sacred to Apollo and the Muses.

parō, -āre, -āvī, -ātus, *make ready, prepare, furnish; intend, purpose; procure, acquire.*

Paros, -ī, f., *Paros,* an island in the Aegean, one of the Cyclades.

Parrhasius, -a, -um, adj., *of or belonging to Parrhasia,* a town of Arcadia, hence *Arcadian.*

pars, partis, f., *part, portion, share; party, faction; region, district;* collect., *some, several, many.*

particeps, -cipis, adj., *sharing, partaking.*

partus, -a, -um, adj. [p. p. of pario], *gained, acquired;* as subst. n., *acquisition.*

partus, -ūs, m. [pario], *birth, delivery; young, offspring.*

parum, adv., *too little, insufficiently;* with **est,** *is not enough.*

parvus, -a, -um, adj., *little, small, brief, insignificant, trifling, petty.*

pāscō, -ere, pāvī, pāstus, *feed, maintain, support;* pass., *be fed, feed, graze.*

passim, adv., *everywhere, in every direction, at random.*

passus, -ūs, m., *step, pace.*

passus, -a, -um, p. p. of **patior.**

passus, -a, -um, adj. [p. p. of pando], *outspread, dishevelled.*

pāstor, -ōris, m., *shepherd.*

pāstus, -a, -um, p. p. of **pāscō.**

pāstus, -ūs, m., *pasture, fodder.*

Patarēus, -a, -um, adj., *of Patara,* a city of Lycia in Asia Minor, sacred to Apollo.

patefaciō, -ere, -fēcī, -factus [pateo + facio], *lay open, throw open, disclose.*

pateō, -ēre, -uī, ——, *lie open, be open, be accessible, extend; be clear, be plain.*

pater, -tris, m., *father;* plur., *fathers, forefathers, ancestors.*

patera, -ae, f., *shallow bowl.*

paternus, -a, -um, adj. [pater], *of a father, paternal.*

patiēns, -entis, adj. [pres. part. of patior], *permitting, patient.*

patientia, -ae, f. [patiens], *patience, endurance.*

patior, -ī, passus, *bear, undergo, suffer, permit.*

patria, -ae, f., *fatherland, native land, native place, home.*

patrius, -a, -um, adj. [pater], *of a father, fatherly, ancestral.*

patrius, -a, -um, adj. [patria], *of native country, native.*

patruēlis, -e, adj., *of an uncle, of a cousin.*

patruus, -ī, m. [pater], *a father's brother, uncle.*

patruus, -a, -um, adj. [patruus], *of a father's brother, of an uncle.*

patulus, -a, -um, adj., *spread out, open, extended, wide.*

paucus, -a, -um, adj., *few, little;* plur., subst., *few, a few;* plur. n. as subst., *a few things, little.*

paulātim, adv., *by degrees, gradually.*

paulus, -a, -um, adj., *little, small;* n., as subst. *a little, trifle;* n. as adv., *a little.*

paveō, -ēre, pāvī, ——, *be in terror, be afraid.*

pavidus, -a, -um, adj. [paveo], *trembling, timid, shy.*

pavor, -ōris, m., *terror, dread.*

pāx, pācis, f., *peace.*

peccātum, -ī, n., *sin.*

peccō, -āre, -āvī, -ātus, *sin, do wrong.*

pecten, -inis, m., *comb.*

pectus, -oris, n., *breast, heart, feelings.*

pecus, -oris, n., *herd of cattle, flock of sheep.*

pecus, -udis, f., *head of cattle, sheep.*

Pēgasis, -idis (-idos), adj., f., *of Pegasus.* The spring Hippocrene was made by a blow from the hoof of Pegasus, the winged horse of the Muses, and so its waters are called **Pegasides.**

pelagus, -ī, n., *sea.*

Pelasgus, -a, -um, adj., *Pelasgian, Grecian;* as subst. m. plur., *the Pelasgians, the Greeks.*

Pēleus, -eī, m., *Peleus,* son of Aeacus, and father of Achilles.

Pēliacus, -a, -um, adj., *of or pertaining to Pelion,* a mountain in Thessaly.

Pēlias, -adis, adj., f., *of Pelion.*

Peliās, -ae, m., *Pelias,* brother of Aeson, uncle of Jason.

Pēlīdes, -ae, patron., m., *a descendant of Peleus,* especially his son *Achilles.*

pellis, -is, f., *skin, hide, leather.*

pellō, -ere, pepulī, pulsus, *beat, strike; drive, thrust out, banish; rout, put to flight.*

Pelōros (-us, -um), -ī, m. (n.), *Pelorus,* a promontory on the northeast coast of Sicily.

Penātēs, -ium, m., *the Penates,* household gods.

pendeō, -ēre, pependī, ——, *hang, overhang; be dependent; give close attention, be in suspense.*

pendō, -ere, pependī, pēnsus, *weigh, weigh out; pay; ponder, deliberate upon; value, esteem.*

pendulus, -a, -um, adj., *hanging down, pendulous.*

penes, prep. with acc., *with, at the house of, in the possession of, in the power of.*

penetrālis, -e, adj. [penetro], *inner, innermost;* as subst. n., *an inner part, inner room;* plur., *inner chambers.*

penetrō, -āre, -āvī, -ātus, *enter, penetrate; pierce, sink in.*

Pēnēius, -a, -um, adj., *of or belonging to the Peneus;* as subst. f., *Daphne,* daughter of the god of the river.

Pēnēis, -idos, f. adj., *of the Peneus.*

Pēnēus, -ī, m., *the Peneus,* a river of Thessaly.

penitus, adv., *within, far within, far below; thoroughly, completely.*

penna, -ae, f., *feather, wing.*

pēnsum, -ī, n. [p. p. of pendo], *allotment of wool, charge, duty, task.*

pēnsus, -a, -um, p. p. of **pendō.**

per, prep. with acc., *through, across, throughout; among; in the course of; by, by the agency of, by means of.*

perago, -ere, -ēgī, -āctus, *drive through; disturb, agitate; go through with, accomplish; go over, describe.*

perarō, -āre, -āvī, -ātus, *plough through; write.*

percēnseō, -ēre, -uī, ——, *count over, reckon up; survey, review; travel through.*

percipiō, -ere, -cēpī, -ceptus [per + capio], *take possession of, occupy; perceive, comprehend, understand.*

percurrō, -ere, -cucurrī or **-currī, -cursus,** *run through, run over.*

percussus, -a, -um, p. p. of **percutiō.**

percussus, -ūs, m. [percutio], *a beating.*

percutiō, -ere, -cussī, -cussus, *strike through, transfix; beat, smite, overwhelm.*

perdō, -ere, -didī, -ditus, *destroy, lose.*

perdomō, -āre, -uī, -itus, *tame thoroughly, subjugate, vanquish.*

peregrīnus, -a, -um, adj., *strange, foreign, alien;* as subst. m., and f., *foreigner, stranger.*

perēmptus, -a, -um, p. p. of **perimō.**

perennis, -e, adj. [per + annus], *everlasting, perpetual, perennial.*

pereō, -īre, -iī, -itus, *pass away, perish, die.*

pererrō, -āre, -āvī, -ātus, *wander through.*

perferō, -ferre, -tulī, -lātus, *bear through, carry, convey; announce, report; suffer, submit to.*

perficiō, -ere, -fēcī, -fectus [per + facio], *achieve, accomplish, finish.*

perfidus, -a, -um, adj., *faithless, treacherous.*

perfundō, -ere, -fūdī, -fūsus, *pour over, besprinkle, steep.*

Pergama, -ōrum, n., *Troy.*

Pergus, -ī, m., *Pergus,* a lake in Sicily near the city of Henna.

perīculum, -ī, n., *test, danger, peril.*

Perilla, -ae, f., *Perilla,* the daughter of Ovid.

perimō, -ere, -ēmī, -ēmptus [per + emo], *take away entirely, destroy, slay.*

perlūcidus, -a, -um, adj., *transparent.*

perluō, -ere, -uī, -ūtus, *wash, bathe.*

permaneō, -ēre, -mānsī, -mānsus, *stay, last, abide, persist.*

permātūrēscō, -ere, -ruī, ——, inch., *ripen.*

permisceō, -ēre, miscuī, mixtus, *mix together, intermingle, disturb, throw into confusion.*

perōdī, see **perōsus.**

perōsus, -a, -um, p. p. of **perōdī,** *detesting.*

perpetior, -ī, -pessus, dep. [per + patior], *bear steadfastly, abide, endure.*

perpetuus, -a, -um, adj., *continuous, uninterrupted, whole.*

perquīrō, -ere, ——, quīsītus [per + quaero], *search thoroughly.*

Persēis, -idis (-idos), f., *the daughter of Perses,* i. e. *Hecate.*

Persephonē, -ēs, f., *Persephone,* whom the Romans called *Proserpina.*

persequor, -ī, -secūtus, dep., *follow after, pursue; perform, execute; recount, describe.*

Perseus, -eī, m., *Perseus,* son of Jupiter and Danaë.

perspiciō, -ere, -spexī, -spectus, *look into, see through.*

perstō, -āre, -stitī, -stātūrus, *stand firmly, remain unmoved, last, persist.*

perterreō, -ēre, ——, -itus, *frighten thoroughly, terrify.*

perterritus, -a, -um, p. p. of **perterreō.**

perveniō, -īre, -vēnī, -ventus, *come up, arrive, attain.*

pervigil, -is, adj., *ever watchful.*

pervius, -a, -um, adj. [per + via], *passable, accessible.*

pēs, pedis, m., *foot;* in navigation, *sheet, sail-rope;* in prosody, *foot.*

pessum, adv., *to the ground, to the bottom;* with **dare,** *throw down, destroy.*

pestifer, -era, -erum, adj., *destructive, baleful, pernicious.*

petō, -ere, -īvī and **-iī, petītus,** *seek, aim at, make for; attack, assault; beg, beseech, request, woo.*

Phaeāces, -um, m., *the Phaeacians,* the mythical inhabitants of the island of Scheria (Corcyra).

Phaedimus, -ī, m., *Phaedimus,* a son of Niobe.

Phaëthōn, -ontis, m., *Phaethon,* son of the sun-god and Clymene, who tried to drive his father's chariot.

Phaëthontis, -idis, adj., f., *of or belonging to Phaethon, Phaethontian.*

Phaëthūsa, -ae, f., *Phaethusa,* one of the sisters of Phaethon.

pharetra, -ae, f., *quiver.*

Pharsālia, -ae, f., *Pharsalia,* the country around Pharsalus in Thessaly, the scene of Caesar's victory over Pompey.

Phāsis, -idis, m., *the Phasis,* a river in Colchis.

Phēgiacus, -a, -um, adj., *of or belonging to Phegia,* a town of Arcadia.

Phialē, -ēs, f., *Phiale,* one of Diana's attendant nymphs.

Philippī, -ōrum, m., *Philippi,* a town of Macedonia, where Octavius and Antony defeated Brutus and Cassius.

Phīneus, -eī (-eos), m., *Phineus,* king of Salmydessus in Thrace, who was struck blind for having had his sons' eyes put out.

Phlegethontis, -idis (-idos), adj., f., *of or belonging to Phlegethon,* one of the rivers of Hades.

Phlegōn, -ontis, m., *Phlegon,* one of the horses of the sun-god.

Phlegraeus, -a, -um, adj., *Phlegraean, of or belonging to Phlegra,* the scene of the battle in which Jupiter overthrew the Giants. Phlegra is said by some to have been in Thrace, by others in Campania.

phōca, -ae, f., *seal.*

Phōcis, -idis, f., *Phocis,* a country of Greece, between Boeotia and Aetolia.

Phoebē, -ēs, f., *Phoebe,* the sister of Phoebus (the sun), and the goddess of the moon.

Phoebēus, -a, -um, adj., *of or belonging to Phoebus.*

Phoebus, -ī, m., *Phoebus,* the god of the sun.

Phoenīces, -um, m. plur., *the Phoenicians.*

phoenīx, -īcis, f., *phoenix,* the fabulous bird of Arabia.

Phoenīx, -īcis, m., *Phoenix,* son of Amyntor, who accompanied Achilles to the Trojan war.

Phorcȳnis, -idis, patron., f., *a descendant of Phorcys,* i. e. his daughter *Medusa,* the Gorgon.

Phrixēus, -a, -um, adj., *of or belonging to Phrixus,* who was borne by a ram with a golden fleece to Colchis, a country in Asia Minor, east of the Black Sea.

Phrygia, -ae, f., *Phrygia,* a country of Asia Minor.

Phrygius, -a, -um, adj., *of or belonging to Phrygia, Phrygian.*

Phryx, -ygis, m., *a Phrygian, a Trojan.*

Phthius, -a, -um, adj., *of or belonging to Phthia,* the city of Achilles in the southeast of Thessaly.

piceus, -a, -um, adj. [pix], *pitch-black.*

pictus, -a, -um, adj. [p. p. of pingo], *painted, embroidered, ornamented.*

Pierides, -um, f., *the Muses,* whose principal seat of worship was Pieria in Thessaly.

pietās, -ātis, f. [pius], *sense of duty, piety, affection, loyalty.*

piger, -gra, -grum, adj., *slow, lazy, sluggish, unfeeling.*

piget, -ēre, -uit and **pigitum est,** impers., *it grieves, disgusts.*

pignus, -oris and **-eris,** n., *pledge, security, token.*

Pindus, -ī, m., *Pindus,* a mountain in Thessaly.

pīneus, -a, -um, adj. [pinus], *of pine.*

pingō, -ere, pīnxī, pictus, *paint, depict, embroider, adorn.*

pinguis, -e, adj., *fat, rich, fertile; thick; dull, stupid.*

pinna, -ae, f., *feather, plume, wing; promontory, cape.*

pīnus, -ūs, f., *pine-tree; ship, vessel; pine-torch; wreath of pine leaves.*

Pīrēnis, -idis, adj. f., *of or belonging to Pirene,* a fountain in Corinth sacred to the Muses.

Pīsa, -ae, f., *Pisa,* a city in Elis in Greece.

Pīsaeus, -a, -um, adj., *of or belonging to Pisa.*

piscis, -is, m., *fish.*

piscōsus, -a, -um, adj. [piscis], *full of fishes, fishy.*

pius, -a, -um, adj., *dutiful, pious, devout.*

pix, picis, f., *pitch.*

plācābilis, -e, adj. [placo], *placable, acceptable.*

plācātus, -a, -um, adj. [p. p. of placo], *quiet, gentle, peaceful.*

placeō, -ēre, -uī, -itus, *please, be approved, be acceptable;* impers. **placet,** *it is settled, is agreed, is resolved.*

placidus, -a, -um, adj., *quiet, calm, placid.*

plācō, -āre, -āvī, -ātus, *quiet, conciliate, placate.*

plaga, -ae, f., *hunting-net, snare, toil.*

plaga, -ae, f., *region, quarter.*

plāga, -ae, f., *blow, stripe; calamity.*

plangō, -ere, -ānxī, -ānctus, *strike, beat;* from the custom of beating the breast in time of sorrow, *lament, bewail.*

plangor, -ōris, m. [plango], *striking, beating; wailing, lamentation.*

planta, -ae, f., *sole of the foot, foot.*

plānus, -a, -um, adj., *even, flat, plane.*

platanus, -ī, f., *plane tree.*

plaudō, -ere, -sī, -sus, *clap, beat, applaud, approve.*

plaustrum, -ī, n., *wagon, cart; Charles' Wain* (a constellation).

plausus, -a, -um, p. p. of **plaudō.**

plausus, -ūs, m., *flapping, clapping; applause.*

plēbs, plēbis, f., *the common people, plebeians.*

plēctō, -ere, ——, ——, *beat, chastise, punish.*

plēctrum, -ī, n., *quill, plectrum.*

Plēias, -adis, f., *a Pleiad,* one of the seven daughters of Atlas and Pleione, who were changed into the constellation Pleiades.

plēnus, -a, -um, adj., *full, plentiful, ample, copious.*

plūma, -ae, f., *feather, plume.*

plumbeus, -a, -um, adj. [plumbum], *of lead, leaden, heavy.*

plumbum, -ī, n., *lead, leaden ball, bullet* (of a sling).

plūrimus, -a, -um [plus], superl. of **multus,** *most, very much;* in plural, *very many.*

plūs, plūris, comp. of **multus,** *more, too much;* n. sing. as adv., *more.*

pluviālis, -e, adj., *rainy.*

pōculum, -ī, n., *cup, goblet.*

Poemenis, -idis, f., *Poemenis,* one of Actaeon's dogs.

poena, -ae, f., *punishment, penalty.*

Poeniceus, -a, -um, adj., *Phoenician;* of color, *red.*

polenta, -ae, f., *barley-meal.*

pollēns, -entis, adj. [pres. part. of polleo], *strong, powerful, thriving.*

polleō, -ēre, ——, ——, *be strong.*

pollex, -icis, m., *thumb.*

polliceor, -ērī, -itus, dep., *promise.*

pollicitum, -ī, n., *promise.*

polus, -ī, m., *pole, heavens, sky.*

Polydōrēus, -a, -um, adj., *of or belonging to Polydorus,* a son of Priam, who was killed by the Thracian Polymnestor.

pōmārius, -a, -um, adj. [pomum], *of fruit;* as subst. n., *orchard.*

pompa, -ae, f., *procession, parade.*

pōmum, -ī, n., *fruit.*

pondus, -eris, n., *weight, burden.*

pōnō, -ere, posuī, positus, *put, place, deposit, post, station; erect, build; lay aside, put down; bury, inter.*

pontifex, -ficis, m., *high priest, pontiff.*

pontificālis, -e, adj. [pontifex], *of a high priest, pontifical.*

pontus, -ī, m., *sea.*

Pontus, -i, m., (1) *the Black Sea.* (2) the country in the neighborhood of the Black Sea.

poples, -itis, m., *back part of the knee.*

populāris, -e, adj. [populus], *of the people, common; of the same people, native;* as subst. *fellow-countryman.*

populātor, -ōris, m. [populor], *plunderer.*

populō, -āre, -āvī, -ātus, *lay waste, plunder, pillage.*

populor, -ārī, -ātus, dep., *lay waste, devastate, pillage.*

populus, -ī, m., *people, nation; multitude, great number.*

porrigō, -ere, -rēxī, -rēctus [por (i. e. pro) + rego], *stretch out, extend, hold forth, hand.*

porta, -ae, f., *gate.*

portitor, -ōris, m., *ferryman.*

portō, -āre, -āvī, -ātus, *bear, carry, bring.*

portus, -ūs, m., *harbor, port.*

Pōrus, -ī, m., *Porus,* a king of India.

poscō, -ere, poposcī, ——, inch., *demand.*

positus, -a, -um, adj. [p. p. of pono], *placed, situated.*

possideō, -ēre, -sēdī, -sessus, *own, possess, occupy.*

possīdō, -ere, -sēdī, -sessus, *take possession of, seize.*

possum, posse, potuī, *be able, can.*

post, adv. and prep. As adv., *behind; afterwards;* prep. with acc., *behind; after, since.*

posteritās, -ātis, f. [posterus], *the future, posterity.*

posterus, -a, -um, adj., *following, next;* plur. m. as subst., *descendants, posterity.*

postis, -is, m., *post, door-post;* plur., *door.*

postmodo, adv., *afterwards.*

postpōnō, -ere, -posuī, -positus, *put after, esteem less.*

postquam, conj., *after, as soon as.*

potēns, -entis, adj., *able, strong, capable.*

potentia, -ae, f. [potens], *might, power.*

potestās, -ātis, f. [potis], *power, capacity, opportunity.*

potior, -īrī, -ītus, dep., *become master of, obtain, acquire, hold.*

potior, -ius, comp. of **potis.**

potis or **pote,** adj., *able, capable, possible;* comp., *better, preferable, more important;* n. comp. **potius** as adv., *rather.*

praeacūtus, -a, -um, adj., *pointed.*

praebeō, -ēre, -uī, -itus, [prae + habeo], *hold forth, proffer, give, furnish; render, show, exhibit.*

praeceps, -cipitis, adj. [prae + caput], *headlong, precipitate; steep, precipitous.*

praeceptum, -ī, n., *precept, order, command.*

praecipitō, -āre, -āvī, -ātus [praeceps], *throw headlong, cast down, precipitate; rush down.*

praecipuus, -a, -um, adj., *chief, principal, distinguished.*

praeclūdō, -ere, -sī, -sus [prae + claudo], *shut off, hinder, stop.*

praecordia, -ōrum, n. [prae + cor], *midriff, heart, spirit.*

praecutiō, -ere, ——, —— [prae + quatio], *brandish in front.*

praeda, -ae, f., *booty, plunder, prey.*

praedicō, -āre, -āvī, -ātus, *announce, proclaim.*

praedīcō, -ere, -dīxī, -dictus, *say before, predict, forebode, warn, admonish.*

praedō, -ōnis, m. [praeda], *robber.*

praeferō, -ferre, -tulī, -lātus, *bear before, hold forth; display; prefer.*

praefīgō, -ere, -fīxī, -fīxus, *fasten before, tip.*

praelātus, -a, -um, p. p. of **praeferō.**

praemium, -iī, n., *reward, prize.*

praemoneō, -ēre, -uī, -itus, *forewarn, predict.*

praemonitus, -ūs, m. [praemoneo], *forewarning.*

praenōscō, -ere, ——, ——, *learn beforehand.*

praenūntius, -a, -um, adj., *announcing beforehand;* as subst., *harbinger.*

praepes, -petis, adj., *winged, swift;* as subst., *bird.*

praepōnō, -ere, -posuī, -positus, *place in front, set over, appoint.*

praerumpō, -ere, -rūpī, -ruptus, *break off, tear away in front.*

praesaepe (praesēpe), -is, n. [prae + saepes], *enclosure, stall, fold.*

praesāgium, -iī, n., *foreboding.*

praesāgus, -a, -um, adj., *divining, prophetic.*

praescius, -a, -um, adj., *foreknowing, prescient.*

praesēns, -entis, adj. [pres. part. of praesum], *at hand, present, in person; contemporary, existing; prompt, powerful.*

praesēpe, see **praesaepe.**

praeses, -idis, m. and f., *guardian.*

praesignis, -e, adj. [prae + signum], *distinguished, conspicuous.*

praestāns, -antis, adj., *preeminent, excellent, distinguished.*

praestō, adv., *at hand, ready.*

praestō, -āre, -stitī, -stitus, *stand before, be superior, surpass; fulfil, discharge; show, manifest; vouch for.*

praestruō, -ere, -strūxī, -strūctus, *block up, make impassable.*

praetendō, -ere, -tendī, -tentus, *stretch forth, extend; draw over, offer as a pretext.*

praeter, adv. and prep. As adv., *except, besides;* as prep. with acc., *past, along, beyond.*

praetereā, adv., *besides, moreover.*

praetereō, -īre, -iī, -itus, *go by, pass by; overlook, neglect; outstrip, surpass.*

praeteritus, -a, -um, adj. [p. p. of praetereo], *gone by, past, departed.*

praetervehor, -I, -vectus, dep., *be borne past, ride by, drive by, march by.*

praetīnctus, -a, -um, p. p. of **praetinguō.**

praetinguō, -ere, -tīnxī-, -tīnctus, [prae + tinguo], *moisten beforehand.*

praevalidus, -a, -um, adj., *very strong.*

prātum, -I, n., *meadow.*

precor, -ārī, -ātus, dep. (prex.), *entreat, pray.*

prehendō (prēndō), -ere, prehendī (prēndī), -ēnsus, *grasp, seize, detain.*

premō, -ere, -essī, -essus, *press, rest on, be upon, cover; burden, load; pursue closely; depress, cause to sink; keep down, check, overwhelm.*

pressus, -a, -um, adj. [p. p. of premo], *repressed, slow.*

pretium, -iī, n., *price, value.*

(prex), precis, f., *prayer, entreaty.*

Priamidēs, -ae, m., *son of Priam.*

Priamus, -I, m., *Priam,* king of Troy.

prīmus, -a, -um, superl. of **prior,** *first, foremost, principal;* n., **prīmum,** adv., *at first, first;* **prīmō,** adv., *at first, first.*

prīnceps, -cipis, adj., *foremost, chief, most eminent;* as subst., *leader, founder, prince.*

prīncipium, -iī, n. [princeps], *beginning, origin.*

prior, prius, -ōris, comp. adj., *former, previous; better, superior;* m. plur. as subst., *forefathers;* n. sing. as adv., *before, previously.*

prīscus, -a, -um, adj., *olden, ancient, antique, old-fashioned.*

prīstinus, -a, -um, adj., *former, original.*

priusquam, conj., *before, earlier than, sooner than.*

prō, prep. with abl., *before, in front of, for, in behalf of, instead of, in return for.*

prō, interj., *alas! O!*

probō, -āre, -āvī, -ātus, *approve, commend; test, try; prove.*

procella, -ae, f., *storm, hurricane.*

procer, -eris, m., *chief, noble.*

procul, adv., *at a distance, afar off, from afar.*

prōcumbō, -ere, -cubuī, cubitus, *lean forward; sink down, fall prostrate.*

procus, -I, m., *suitor.*

prōdeō, -īre, -iī, -itus, *go forth, come forth, appear.*

prōdō, -ere, -didī, -ditus, *put forth, reveal; relate, report, transmit; betray, surrender.*

prōdūcō, -ere, -dūxī, -ductus, *lead forth, bring out; lengthen, extend; produce, bear.*

proelium, -iī, n., *battle.*

profānus, -a, -um, adj., *profane, unholy, impious, ill-boding.*

prōfectus, -a, -um, p. p. of **prōficiō.**

profectus, -a, -um, p. p. of **proficīscor.**

prōfectus, -ūs, m., *effect, success.*

prōferō, -ferre, -tulī, -lātus, *carry out, extend, reach forth; put off, defer; make known, publish.*

prōficiō, -ere, -fēcī, -fectus [pro + facio], *advance, effect, accomplish; be useful, be serviceable, avail.*

proficīscor, -ī, -fectus, dep. [proficio], *set out, start, depart.*

profiteor, -ērī, -fessus, dep. [pro + fateor], *acknowledge, confess openly.*

prōflō, -āre, -āvī, ——, *breathe forth.*

profugus, -a, -um, adj., *fugitive, exiled;* as subst. m., *fugitive, exile.*

profundō, -ere, -fūdī, -fūsus, *pour forth;* with **se,** *rush forth.*

profundum, -ī, n. [profundus], *depth, deep sea.*

profundus, -a, -um, adj., *deep, profound.*

profūsus, -a, -um, p. p. of **profundō.**

prōgeniēs, -ēī, f., *race, family, offspring.*

prōgredior, -ī, -gressus, dep. [pro + gradior], *go forward, advance, proceed.*

prohibeō, -ēre, -uī, -itus, *keep away, prevent, forbid, prohibit.*

prōlēs, -is, f., *growth, offspring, children.*

Promethīdēs, -ae, patron., m., *son of Prometheus,* i. e. *Deucalion.*

prōmissum, -ī, n. [p. p. of promitto], *promise.*

prōmissus, -a, -um, adj. [p. p. of promitto], *hanging down, long.*

prōmittō, -ere, -mīsī, -missus, *promise.*

prōmō, -ere, prōmpsī, prōmptus [pro + emo], *bring forth, produce, draw forth, express.*

prōmptus, -a, -um, adj. [p. p. of promo], *at hand, ready, easy, practicable.*

(prōmptus, -ūs), m., only in abl. **in prōmptū,** *manifest, easy, in one's power.*

pronepōs, -ōtis, m., *great-grandson.*

prōnus, -a, -um, adj., *inclined, bending forward, on one's face; descending, falling.*

propāgō, -āre, -āvī, -ātus, *extend, enlarge, increase, procreate, propagate.*

propāgō, -inis, f., *offshoot, offspring, race, breed.*

prope, adv., *near; nearly, almost;* as prep. with acc., *near;* comp. **propius,** *nearer.*

properē, adv., *in haste, speedily.*

properō, -āre, -āvī, -ātus, *hasten, be in haste, quicken, accelerate.*

propior, -ius, gen. **-ōris,** comp. adj., *nearer.*

prōpōnō, -ere, -posuī, -positus, *put forth, expose, display; offer, propose; purpose, resolve.*

prōpositum, -ī, n. [p. n. of propono], *plan, intention, purpose; subject, theme.*

propter, adv., *near, hard by;* prep. with acc., *near, close to, on account of.*

prōscindō, -ere, ——, ——, *plough, break up.*

prōsequor, -ī, -secūtus, dep., *accompany, follow after, attend, escort.*

Prŏserpina, -ae, f., *Proserpine,* daughter of Ceres.

prōsiliō, -īre, -uī, —— [pro + salio], *spring forth, start up, break forth.*

prōsocer, -erī, m. *wife's grandfather.*

prōspectō, -āre, -āvī, -ātus, freq. [prospicio], *look forth, gaze upon, look towards, look for, expect.*

prōsperus, -a, -um, adj. [pro + spes], *favorable, prosperous, propitious.*

prōspiciō, -ere, -spexī, -spectus, *look forward, look out, see, discern, descry; look out for, provide for.*

prōsternō, -ere, -strāvī, -strātus, *throw to the ground, overthrow, ruin, destroy.*

prōsum, prōdesse, prōfuī, *be useful, benefit.*

prōtegō, -ere, -tēxī, -tēctus, *cover in front, protect, shelter.*

Prōtesilāus, -ī, m., *Protesilaus,* the leader of the Thessalian contingent in the war against Troy.

Prōteus, -eī, m., *Proteus,* a sea-god, who changed his shape at will.

prōtinus, adv., *right onward, forward; forthwith, immediately.*

prōturbō, -āre, -āvī, -ātus, *drive away, repulse, prostrate.*

prōvidus, -a, -um, adj., *foreseeing, provident, prudent.*

prōvocō, -āre, -āvī, -ātus, *call forth, summon, challenge.*

proximus, -a, -um, superl. of **propior,** *nearest, next, adjoining; previous, last, most recent; following, ensuing.*

prūdēns, -entis, adj., *foreseeing, wise, prudent.*

pruīnōsus, -a, -um, adj., *frosty.*

Psecas, ——, f., *Psecas,* one of Diana's nymphs.

Pterelās, -ae, m., *Pterelas,* one of Actaeon's dogs.

pūbes, -eris, adj., *grown up, adult;* plur. m. as subst., *grown up persons, adults.*

pūbēs, -is, f., *grown-up males, youth, young men.*

pūblicus, -a, -um, adj. [populus], *of the state, public, common.*

pudet, -ēre, -uit and **puditum est,** *it shames.*

pudibundus, -a, -um, adj., *ashamed.*

pudīcus, -a, -um, adj., *modest.*

pudor, -ōris, m., *shame, modesty, honor; cause for shame, disgrace.*

puella, -ae, f., *girl.*

puellāris, -e, adj., *girlish.*

puer, -erī, m., *boy.*

puerīlis, -e, adj., *boyish, childish, silly.*

pūgna, -ae, f., *fight, battle.*

pūgnō, -āre, -āvī, -ātus [pugna], *fight.*

pulcher, -chra, -chrum, adj., *beautiful, fine.*

pullus, -a, -um, adj., *dark-colored, dusky.*

pulmō, -ōnis, m., *lung.*

pulsō, -āre, -āvī, -ātus, freq. [pello], *beat, strike, knock at.*

pulsus, -a, -um, p. p. of **pellō.**

pulsus, -ūs, m., *beating, striking, playing* (on a musical instrument).

pulvereus, -a, -um, adj. [pulvis], *of dust, dusty.*

pulverulentus, -a, -um, adj. [pulvis], *full of dust, dusty.*

pulvīnar, -āris, n., *couch of the gods, shrine, temple.*

pulvis, -eris, m., *dust.*

pūmex, -icis, m., *pumice-stone.*

pūniceus, -a, -um, adj., *purple, red.*

puppis, -is, f., *hinder part of a ship, stern, ship.*

purpureus, -a, -um, adj., *purple, red; clothed in purple; brilliant, beauti ul.*

pūrus, -a, -um, adj., *clean, pure, unspotted.*

putō, -āre, -āvī, -ātus, *reckon, value, think.*

Pylius, -a, -um, adj., *Pylian, of Pylos,* the city of Nestor; as subst. m., *the Pylian,* .e. *Nestor.*

Pyramus, -ī, m., *Pyramus,* of Babylon, Thisbe's lover.

Pyroïs, -entis, m., *Pyrois,* one of the horses of the sun-god.

pyrōpus, -ī, m., *gold-bronze.*

Pyrrha, -ae, f., *Pyrrha,* the wife of Deucalion.

Pyrrhus, -ī, m., *Pyrrhus,* son of Achilles.

Pȳthōn, -ōnis, m., *the Python,* the serpent slain near Delphi by Apollo.

Q

quā, rel. adv., *on which side, where;* indef., *in any way, to any degree.*

quadriiugus, -a, -um, adj. [quattuor + iugum], *of a team of four;* plur. m. as subst., *a four-horse team.*

quadrupēs, -pedis, adj. [quattuor + pes], *with four feet;* as subst., *a quadruped.*

quaerō, -ere, -sīvī, -sītus, *seek, look for, miss, lack, desire; inquire.*

quālis, -e, pronom. adj., interrog. and rel., *of what sort? of which kind;* **tālis . . . quālis,** *of such a kind . . . as.*

quam, adv., *in what manner, how greatly, how;* in comparisons, *as, than;* with superl., *in the highest degree.*

quamquam, conj., *though, although.*

quamvīs, adv., *however;* conj., *although.*

quantum, adv. [quantus], *as much as, as far as; how much, how far.*

quantus, -a, -um, pronom. adj., interrog. and rel., *how much? how great;* **tantus . . . quantus,** *so great . . . as.*

quartus, -a, -um, num. adj. [quattuor], *fourth.*

quassus, -a, -um, adj.; p. p. of **quatiō.**

quater, num. adv. [quattuor], *four times.*

quatiō, -ere, ——, quassus, *shake, wield, brandish; beat, strike, shatter.*

quattuor, num., *four.*

-que, enclitic conj. *and;* **-que . . . -que,** *both . . . and.*

quercus, -ūs, f., *oak.*

querella, -ae, f., *lamentation, complaint.*

queror, -ī, questus, dep., *complain, bewail.*

questus, -a, -um, p. p. of **queror.**

questus, -ūs, m., *complaint.*

quī, quae, quod, rel. pron., *who, which;* interrog. (used adjectively), *which? what? what kind of?* indef., *any.*

quia, conj., *because.*

quīcumque, quaēcumque, quodcumque, rel., pron. *whoever, whatever.*

quidam, quaedam, quiddam, and (adj.) **quoddam,** indef. pron., *a certain, certain one, somebody, something.*

quidem, adv., *indeed, to be sure.*

quiēs, -ētis, f., *rest, repose, sleep.*

quīlibet, quaelibet, quidlibet, and (adj.) **quodlibet,** indef. pron., *anyone, anything whatever.*

quīn, adv., *why not? nay rather;* conj., *but that.*

quīnī, -ae, -a, distr. num. adj. [quinque], *five each.*

quīnque, num. adj., *five.*

quīnquennium, -ī, n. [quinque + annus], *period of five years.*

quippe, adv., *of course, in fact;* conj. introducing an obvious explanation or reason, *since, for in fact.*

Quirīnus, -ī, m., *Quirinus,* the name given to Romulus after his deification.

Quirīs, -ītis, m., *Roman citizen;* as collective noun, *Roman citizens.*

quis (m. and f.), **quid,** interrog. pron., *who? what?*

quis (m. and f.), **quae** and **qua** (both adj.), **quid** and (adj.) **quod,** indef. pron., *anyone, anything, any.*

quīs, for **quibus**, dat. and abl. plur. of **quis** and **quī**.

quisquam (m. and f.), **quicquam**, indef. pron., *anyone, anything.*

quisque (m. and f.), **quaeque** (adj.), **quidque**, and (adj.) **quodque**, indef. pron., *each one, each thing, each.*

quisquis (m. and f.), **quidquid** and **quicquid**, rel. pron., *whoever, whosoever, whatever, whatsoever.*

quīvīs, quaevīs, quidvīs, and (adj.) **quodvīs**, indef. pron., *any one whatever, any thing whatever, any whatever.*

quō, adv., *where? whither;* conj., *in order that, that.*

quod, conj., *that, the fact that, because.*

quondam, adv., *formerly, sometimes.*

quoniam, adv., *since, seeing that, whereas.*

quoque, conj., *also, too.*

quot, indecl. adj., *how many, as.*

quotiēns or **quotīes**, adv., *how often, as often as.*

R

radiāns, -antis, adj. [pres. part. of radio], *beaming, shining.*

radiō, -āre, ——, ——, and dep., **radior, -ārī**, ——, ——, *gleam, shine.*

radius, -ī, m., *rod, spoke; shuttle; beam, ray.*

rādīx, -īcis, f., *root.*

rādō, -ere, -sī, -sus, *scrape, touch upon, graze, skirt.*

rāmus, -ī, m., *branch.*

rapāx, -ācis, adj., *rapacious, greedy, insatiable.*

rapidus, -a, -um, adj., *fierce, impetuous, swift, rapid.*

rapīna, -ae, f., *robbery, plunder.*

rapiō, -ere, rapuī, raptus, *seize, drag, hurry away; rob, ravish, plunder, take by assault;* with reflex, *hasten.*

raptō, -āre, -āvī, -ātus, freq. [rapio], *snatch, hurry away.*

raptor, -ōris, m., *robber, ravisher.*

raptus, -a, -um, p. p. of **rapiō**.

raptus, -ūs, m., *robbery, abduction.*

rārus, -a, -um, adj., *far apart, here and there, scattered, dispersed, infrequent, few.*

rāstrum, -ī, n., *rake, mattock.*

rāsus, -a, -um, p. p. of **rādō**.

ratiō, -ōnis, f., *calculation; reason; plan; mode, manner, method.*

ratis, -is, f., *raft, boat, vessel.*

ratus, -a, -um, p. p. of **reor**.

raucus, -a, -um, adj., *hoarse.*

rebellis, -e, adj. [re + bellum], *insurgent, rebellious.*

recandēscō, -ere, -duī, inch., *grow white, gleam.*

reccidō, see **recidō**.

recēdō, -ere, -cessī, -cessus, *go back, retire, withdraw.*

recēns, -entis, *fresh, young, recent.*

recēns, adv., *lately, recently.*

receptō, -āre, -āvī, ——, intens. [recipio], *receive, harbor;* with pron. reflex., *betake oneself, withdraw.*

receptus, -a, -um, p. p. of **recipiō**.

receptus, -ūs, m., *retreat.*

recessus, -a, -um, p. p. of **recēdō**.

recessus, -ūs, m., *retreat, departure; recess.*

recidō or **reccidō, -ere, reccidī** or **recidī, recāsūrus** [re + cado], *fall back, sink, be reduced, fall to, recoil.*

recīdō, -ere, -cīdī, -cīsus [re + caedo], *cut away, cut off, diminish.*

recingō, -ere, -cīnxī, -cīnctus, *ungird, loosen.*

recipiō, -ere, -cēpī, -ceptus [re + capio], *take back, regain, receive, welcome;* with pron. reflex., *withdraw, retreat.*

reclūdō, -ere, -sī, -sus [re + claudo], *open, disclose.*

recondō, -ere, -didī, -ditus, *put back, lay up, hide, conceal.*

recordor, -ārī, -ātus, dep. [re + cor], *remember, recollect.*

rector, -ōris, m., *master, pilot, driver.*

rēctum, -ī, n. [p. p. of rego], *right, uprightness.*

rēctus, -a, -um, adj. [p. p. of rego], *straight, upright, direct; right, correct, just.*

recumbō, -ere, -cubuī, ——, *lie down, recline, settle down.*

recurvō, -āre, -āvī, -ātus, *bend backward, turn back.*

recūsō, -āre, -āvī, -ātus [re + causa], *decline, refuse.*

reddō, -ere, -didī, -ditus, *return, restore; render, make; pay back, requite; give up, surrender.*

redeō, -īre, -iī, -itus, *go back, return, be restored, come around, recur.*

redigō, -ere, -ēgī, -āctus [red + ago], *drive back, force back, get together, collect; reduce, subdue.*

redimō, -ere, -ēmī, -ēmptus [red + emo], *buy back, ransom, release.*

reditus, -ūs, m., *return.*

redūcō, -ere, -dūxī, -ductus, *lead back, escort back, draw back.*

referō, referre, rettulī, relātus, *bear back, carry back; pay back, repay; answer, echo; announce, recount; bring forward, propose;* with pron. reflex., *go back;* with **pedem** or **gradum,** *retire, retreat.*

rēfert, -ferre, -tulit, impers., *it concerns, is of importance.*

reflectō, -ere, -flexī, -flexus, *bend back.*

refovēō, -ēre, -fōvī, ——, *warm again, refresh, revive.*

refugiō, -ere, -fūgī, ——, *flee back, run away, avoid, shun.*

refugus, -a, -um, adj., *fleeing back, receding.*

rēgālis, -ē, adj. [rex], *of a king, royal.*

rēgia, -ae, f. [regius], *royal palace, court; royal city, capital.*

rēgīna, -ae, f. [rex], *queen.*

regiō, -ōnis, f., *region, quarter, district.*

rēgius, -a, -um, adj. [rex], *kingly, regal.*

rēgnō, -āre, -āvī, -ātus [regnum], *be king, rule, reign, govern.*

rēgnum, -ī, n., *sovereignty, rule, kingdom.*

regō, -ere, -rēxī, rēctus, *direct, control, govern, rule.*

relābor, -ī, -lāpsus, dep., *glide back, sink back.*

relanguēscō, -ere, -guī, inch., *become faint, weaken.*

relātus, -a, -um, p. p. of **referō.**

relaxō, -āre, -āvī, -ātus, *loosen, abate, remit; relieve, cheer, alleviate.*

relēgō, -āre, -āvī, -ātus, *send away, banish, exile.*

relegō, -ere, -lēgī, -lēctus, *traverse again, retrace.*

relevō, -āre, -āvī, -ātus, *lift up; make light, lighten; relieve, alleviate.*

relictus, -a, -um, p. p. of **relinquō.**

religō, -āre, -āvī, -ātus, *bind back, bind fast.*

relinquo, -ere, -līquī, -lictus, *leave, leave behind, abandon.*

reliquus, -a, -um, adj., *left, remaining;* as subst. n., *what is left, remainder.*

remaneō, -ēre, -mānsī, -mānsus, *stay behind, remain, last.*

rēmex, -igis, m. [remus + ago], *rower;* sing. collect., *the oarsmen.*

rēmigium, -iī, n. [remex], *rowing, the oars;* of wings, *strokes.*

reminīscor, -ī, ——, dep., *recall, remember.*

remissus, -a, -um, adj. [p. p. of remitto], *slack, loose, relaxed.*

remittō, -ere, -mīsī, -missus, *send back; loose, relax; give up, resign.*

remōlior, -īrī, ——, dep., *push away.*

remollēscō, -ere, ——, ——, inch., *soften, melt.*

remoror, -ārī, -ātus, dep., *linger, stay, delay.*

removeō, -ēre, -mōvī, -mōtus, *remove, put away.*

rēmus, -ī, m., *oar.*

renīdeō, -ēre, ——, ——, *be bright; be glad, smile.*

reor, -ērī, ratus, dep., *think, deem;* p. p., **ratus,** sometimes as adj., *ratified, confirmed.*

repāgula, -ōrum, n., *fastenings.*

reparābilis, -e, adj. [reparo], *retrievable; reparable.*

reparō, -āre, -āvī, -ātus, *get again, recover, retrieve, restore, renew.*

repellō, -ere, reppulī (repulī), repulsus, *drive back, thrust back, repulse, repel.*

repēns, -entis, adj., *sudden, unexpected;* with the subject, instead of an adv. with the predic., *suddenly.*

repercutiō, -ere, -cussī, -cussus, *strike back, reflect, make rebound, re-echo.*

reperiō, -īre, repperī (reperī), repertus, *find, discover, invent, devise.*

repertus, -a, -um, p. p. of **reperiō.**

repetō, -ere, -īvī, -ītus, *attack anew, strike again; seek again, demand back, claim; resume, renew, repeat.*

repleō, -ēre, -ēvī, -ētus, *fill again, fill up, replenish, fill.*

repōnō, -ere, -posuī, -positus, *put back, lay away, lay aside.*

reportō, -āre, -āvī, -ātus, *bear back, give back, return.*

repperī, p. of **reperiō.**

repūgnō, -āre, -āvī, -ātus, *resist.*

repulsa, -ae, f., *repulse.*

repulsus, -a, -um, p. p. of **repellō.**

repūrgō, -āre, -āvī, -ātus, *clean anew, clear again.*

requiēs, -ētis, *rest, repose, respite.*

requiēscō, -ere, -ēvī, -ētus, *rest, repose.*

requīrō, -ere, -sīvī, -sītus [re + quaero], *seek again, search for, need, want, be in want of.*

rēs, reī, f., *thing, matter, affair; event, fact, circumstance; deed; effects, property.*

rescindō, -ere, -scidī, -scissus, *cut off; annul, rescind.*

reserō, -āre, -āvī, -ātus, *unlock.*

resideō, -ēre, -sēdī, —— [re + sedeo], *sit.*

resīdō, -ere, -sēdī, ——, *sit down, settle, sink down; abate, subside.*

resistō, -ere, -stitī, ——, *resist, oppose, contend against.*

resolvō, -ere, -solvī, -solūtus, *untie, loosen, release; unnerve, relax, enfeeble.*

resonābilis, -e, adj. [resono], *resounding.*

resonō, -āre, -āvī, ——, *resound, re-echo, rattle.*

respergō, -ere, -sī, -sus [re + spargo], *besprinkle.*

respiciō, -ere, -spexī, -spectus [re + spicio], *look back, look back upon, gaze at; have regard for, have a care for, consider, respect.*

respīrāmen, -inis, n., *breathing.*

respondeō, -ēre, -spondī, -spōnsus, *answer, respond.*

respōnsum, -ī, n. [respondeō], *answer, response.*

restitī, p. of **resistō** and of **restō.**

restituō, -ere, -uī, -ūtus [re + statuo], *set up again, restore, reconstruct, rebuild, renew.*

restō, -āre, -stitī, ——, *survive, be left.*

resūmō, -ere, -sūmpsī, -sūmptus, *take up again, resume.*

resupīnus, -a, -um, adj., *with head thrown back, bent back.*

resurgō, -ere, -surrēxī, -surrēctus, *rise again, be restored.*

retardō, -āre, -āvī, -ātus, *delay, retard, check, hinder.*

rēte, -is, n., *net, snare.*

retēctus, -a, -um, p. p. of **retegō.**

retegō, -ere, -tēxī, -tēctus, *uncover, open, disclose, reveal.*

retendō, -ere, -dī, -tus, *unbend, relax.*

retentus, -a, -um, p. p. of **retendō** and of **retineō.**

retexō, -ere, -texui, -textus, *unweave, unravel, undo, annul.*

reticeō, -ēre, -uī, —— [re + taceo], *be silent.*

retinācula, -ōrum, n. [retineo], *cables.*

retineō, -ēre, -tinuī, -tentus [re + teneo], *hold back, retain, restrain; keep possession of; preserve, maintain.*

retorqueō, -ēre, -sī, -tus, *twist back, turn back.*

retortus, -a, -um, p. p. of **retorqueō.**

retrahō, -ere, -trāxī, -tractus, *draw back, bring back, divert, turn.*

retrō, adv., *backward, back.*

retrōversus, -a, -um, adj., *turned back.*

revellō, -ere, -vellī, -vulsus, *pluck away, tear off, tear up.*

reverentia, -ae, f., *respect, regard, reverence.*

reversus, -a, -um, p. p. of **revertor.**

revertor, -ī, -versus, *turn back, return, go back.*

revīvīscō, -ere, -vīxī, ——, inch. [re + vivo], *come to life again, revive.*

revocābilis, -e, adj. [revaco], *revocable.*

revocāmen, -inis, n. [revoco], *recall.*

revocō, -āre, -āvī, -ātus, *recall.*

revolvō, -ere, -volvī, -volūtus, *roll back, unroll, unwind; think over, ponder;* in pass., *fall back.*

revulsus, -a, -um, p. p. of **revellō.**

rēx, rēgis, m., *king.*

Rhanis, -idis, f., *Rhanis,* one of Diana's nymphs.

Rhēnus, -ī, m., *the Rhine,* river of Germany.

Rhodanus, -ī, m., *the Rhone,* river of Gaul.

Rhodopē, -ēs, f., *Rhodope,* a mountain-range in Thrace.

Rhodopēius, -a, -um, adj., *of or belonging to Rhodope, Rhodopean, Thracian.*

rictus, -ūs, m., *open mouth, jaws.*

rīdeō, -ēre, rīsī, rīsus, *laugh, smile.*

rigeō, -ēre, riguī, ——, ——, *be stiff, be numb; bristle, stand on end.*

rigēscō, -ere, riguī, ——, inch. [rigeo], *grow stiff, harden.*

rigidus, -a, -um, adj., *stiff, hard, inflexible.*

rigor, -ōris, m., *stiffness, hardness, numbness, cold.*

riguus, -a, -um, adj., *well-watered.*

rīma, -ae, f., *crack, fissure.*

rīpa, -ae, f., *bank, shore.*

rīte, adv., *duly.*

rīvus, -ī, m., *brook, stream.*

rōbur, -oris, n., *hard-wood, oak, tree-trunk; piece of oak, club; hardness, vigor, strength.*

rōdō, -ere, -sī, -sus, *gnaw, consume.*

rogō, -āre, -āvī, -ātus, *ask.*

rogus, -ī, m., *funeral pile.*

Rōma, -ae, f., *Rome.*

Rōmānus, -a, -um, adj., *Roman;* as subst. m., *a Roman.*

Rōmuleus, -a, -um, *of or belonging to Romulus.*

Rōmulus, -ī, m., *Romulus,* the founder of Rome.

rōrō, -āre, -āvī, -ātus [ros], *drip, trickle, distil.*

rōs, rōris, m., *dew, moisture.*

rosa, -ae, f., *rose.*

roseus, -a, -um, adj. [rosa], *rose-colored, rosy.*

rōstrum, -ī, n. [rodo], *beak, muzzle, mouth; ship's beak.*

rota, -ae, f., *wheel, chariot.*

rotō, -āre, -āvī, -ātus [rota], *whirl.*

rubēns, -entis, adj. [pres. part. of rubeo], *red, ruddy.*

rubeō, -ēre, ——, ——, *be red, grow red, blush.*

rubēscō, -ere, rubui, inch. [rubeo], *grow red, redden.*

rubor, -ōris, m., *redness, blush, flush.*

rudis, -e, adj., *raw, rough; unpolished, uncultivated; unskilled.*

rūga, -ae, f., *wrinkle.*

ruīna, -ae, f., *a falling down, ruin; catastrophe, disaster, destruction;* plur., *fallen building, ruins.*

rūmor, -ōris, m., *report, rumor.*

rumpō, -ere, rūpī, ruptus, *break, tear, force open; violate, annul; interrupt, cut short.*

ruō, -ere, ruī, rutus, *fall with violence, fall down; rush, hurry, run; hurl to the ground, prostrate, overthrow.*

rūpēs, -is, f., *rock.*

ruptus, -a, -um, p. p. of **rumpō.**

rūricola, -ae, adj. [rus + colo], *rural, rustic;* as subst., *countryman.*

rūrsus, or **rūrsum,** adv., *back, backwards; again, once more.*

rūs, rūris, n., *the country.*

rūsticus, -a, -um, adj. [rus], *rural, rustic.*

rutilus, -a, -um, adj., *golden, red.*

Rutulī, -ōrum, *the Rutulians,* the people of Latium, of whom Turnus, the opponent of Aeneas, was king.

Rutulus, -a, -um, adj., *Rutulian, of or belonging to the Rutuli;* as subst. m., *the Rutulian,* i. e. Turnus.

S

Sabīnus, -a, -um, *Sabine, of or pertaining to the Sabines,* a people whose territory adjoined that of the Latins.

sacer, -cra, -crum, adj., *sacred, holy, venerable.*

sacerdōs, -ōtis, m. and f., *priest, priestess.*

sacrilegus, -a, -um, adj., *sacrilegious, impious, profane.*

sacrō, -āre, -āvī, -ātus, *consecrate, hallow, worship as sacred, immortalize.*

sacrum, -ī, n. [sacer], *holy thing; holy place, temple; religious rite.*

saeculum or **saeclum, -ī,** n., *generation, age.*

saepe, adv., *often.*

saepēs, -is, f., *hedge.*

saevio, -īre, -iī, -ītus, *rage, vent one's rage.*

saevus, -a, -um, adj., *fierce, cruel.*

sagāx, -ācis, adj., *keen-scented; shrewd, sagacious.*

sagitta, -ae, f., *arrow.*

sagittifer, -era, -erum, adj., *arrow-bearing.*

saliō, -īre, -uī, saltus, *leap, spring.*

saltem, adv., *at least.*

saltus, -ūs, m. [salio], *leap, bound.*

saltus, -ūs, m., *glade, woodland.*

salūs, -ūtis, f., *safety; greeting, salutation.*

salūtō, -āre, -āvī, -ātus [salus], *greet, salute.*

salvē, imper. of **salveō,** *farewell.*

salveō, ēre, ——, ——, *be well.*

Samē, -ēs or **Samos,** f., *Samos,* an old name for the island of Cephalonia, in the Ionian Sea.

Samos or **Samus, -ī,** f., *Samos,* an island near Ephesus.

sānābilis, -e, adj., *curable.*

sanctus, -a, -um, adj., *sacred, inviolable, venerable, holy.*

sanguineus, -a, -um, adj. [sanguis], *of blood, bloody.*

sanguinolentus, -a, -um, adj. [sanguis], *bloody.*

sanguis (also **sanguīs**), **-inis,** m., *blood; family, offspring.*

sānus, -a, -um, adj., *healthy, sound.*

sapiēns, -entis, adj., *wise, discreet;* as subst. m., *wise man.*

sapienter, adv. [sapiens], *wisely.*

sarcina, -ae, f., *burden, load.*

Sardes, -ium, f., *Sardis,* capital of Lydia.

sata, -ōrum, n. [p. p. plur. n. of sero], *crops.*

satiō, -āre, -āvī, -ātus, *fill, sate, satisfy.*

satis, adv., *enough, sufficiently;* subst., *enough.*

satur, -ura, -urum, adj., *full, sated.*

Sāturnius, -a, -um, adj., *of Saturn, Saturnian;* as subst. m., *son of Saturn,* i. e. *Jupiter, Neptune, or Pluto;* as subst. f., *daughter of Saturn,* i. e. *Juno.*

Saturnus, -ī, m., *Saturn,* the ancient Latin god of agriculture, identified with the Grecian Kronos.

satus, -a, -um, p. p. of **serō.**

satyrus, -ī, m., *satyr,* a forest god.

saucius, -a, -um, adj., *wounded, hurt, enfeebled.*

saxeus, -a, -um, adj. [saxum], *of rock, rocky.*

saxum, -ī, n., *rock, stone.*

scelerātus, -a, -um, adj., *polluted, profaned; impious, wicked, infamous.*

scelus, -eris, n., *crime, sin, wickedness.*

scēptrum, -ī, n., *sceptre, rule, dominion.*

Schoenēïus, -a, -um, adj., *of Schoeneus,* a king of Boeotia, father of Atalanta.

scīlicet, adv. [scire + licet], *of course;* in irony, *to be sure, forsooth.*

scindō, -ere, scidī, scissus, *cut, rend, cleave, separate, divide.*

scintilla, -ae, f., *spark.*

sciō, -īre, -īvī, -ītus, *know.*

scītor, -ārī, -ātus, dep. [scio], *ask, inquire.*

scopulus, -ī, m., *rock, crag, cliff.*

scorpiō, -ōnis, m., and **scorpius (os), -ī,** m., *scorpion;* as a sign of the zodiac, *the Scorpion.*

scrīptum, -ī, n., *writing, inscription.*

Scylla, -ae, f., *Scylla,* (1) a rock between Italy and Sicily; personified in mythology as a monstrous woman with dogs about her waist; (2) the daughter of Nisus of Megara, transformed into the bird Ciris.

Scythia, -ae, f., *Scythia,* the southern part of eastern Europe.

Scythicus, -a, -um, adj., *Scythian.*

sē, acc. and abl. of **suī.**

sēcēdō, -ere, -cessī, -cessus, *withdraw, retire, be distant.*

secō, -āre, secuī, sectus, *cut, cut off; divide, separate; cut through, traverse.*

sēcrētus, -a, -um, adj. [p. p. of secerno], *severed, separate; retired, remote; concealed, secret.*

sectus, -a, -um, p. p. of **secō.**

secundus, -a, -um, adj., *following, second; fair, favorable;* **secundō flumine,** i. e. *down stream.*

secūris, -is, f., *axe.*

sēcūrus, -a, -um, adj., *free from care, untroubled, safe, secure.*

secus, adv., *otherwise, differently.*

sed, conj., *but.*

sedeō, -ēre, sēdī, sessus, *sit, preside; sink, settle, subside; be fixed, be settled, be established.*

sēdēs, -is, f., *seat, dwelling-place, abode.*

sēditiō, -ōnis, f., *dissension, mutiny, sedition;* personified, *Dissension,* an attendant of Fame.

sēdūcō, -ere, -dūxī, -ductus, *lead aside, draw aside, separate.*

seges, -etis, f., *cornfield, crop.*

sēgnis, -e, adj., *slow, sluggish, lazy.*

semel, num. adv., *once, a single time.*

sēmen, -inis, n., *seed, race, offspring.*

Semīramis, -idis, f., *Semiramis,* a queen of Assyria.

semper, adv., *always.*

senātus, -ūs, m., *senate,*

senecta, -ae, f. [senex], *old age.*

senectūs, -ūtis, f. [senex], *old age.*

senēscō, -ere, senuī, ——, inch. [seneo], *grow old, waste away.*

senex, senis, adj., *old, aged;* as subst. m., *old man.*

senīlis, -e, adj., *of an old man, aged, senile.*

senior, -ōris, comp. of **senex.**

sēnsim, adv., *gradually, little by little, gently.*

sentiō, -īre, sēnsī, sēnsus, *feel, perceive; think.*

sentis, -is, m., *thorn, briar.*

sēparō, -āre, -āvī, -ātus, *part, separate.*

sepeliō, -īre, -pelīvī, -pultus, *bury.*

sēpōnō, -ere, -posuī, -positus, *set aside, put away, remove.*

septem, num. adj., *seven.*

septemfluus, -a, -um, adj., *with seven months.*

septimus, -a, -um, num. adj. [septem], *seventh.*

sepulcrum, -ī, n., *tomb, sepulcher.*

sepultus, -a, -um, p. p. of **sepeliō.**

sequor, -ī, secūtus, dep., *follow, come after, succeed; seek, pursue.*

serēnus, -a, -um, adj., *bright, cheerful, serene.*

seriēs, -ēī, f., *row, series, succession, order.*

sērius, comp. of **sērō.**

sermō, -ōnis, m., *talk, conversation, discourse.*

serō, -ere, sēvī, satus, *sow, plant, cultivate; beget, bring forth;* in p. p., *begotten, born, sprung.*

serō, -ere, seruī, sertus, *bind together, entwine.*

sērō, adv., *late.*

serpēns, -entis, m. or f., *snake, serpent.*

serpō, -ere, serpsī, ——, *creep, crawl, move slowly.*

serta, -ōrum, n. [p. p. of sero], *garlands.*

sērus, -a, -um, adj., *late, belated.*

serva, -ae [servus], *female slave.*

servātor, -ōris, m. [servo], *preserver, deliverer.*

servātrīx, -īcis, f. [servator], *deliverer.*

serviō, -īre, -īvī, -ītus [servus], *serve, be subject to, be enslaved to.*

servitium, -iī, n., *slavery, servitude.*

servō, -āre, -āvī, -ātus, *save, keep, preserve, watch, observe.*

servus, -ī, m., *slave.*

sētius (sēcius), *less, worse.*

seu, see **sīve.**

sēvocō, -āre, -āvī, -ātus, *call aside.*

sex, num. adj., *six.*

sī, conj., *if.*

sībilus, -a, -um, adj., *hissing.*

sībilus, -ī, m. (plur., **sibila, -ōrum**), *a hissing.*

sīc, adv., *thus, in this way, so.*

Sicānius, -a, -um, adj., *Sicilian;* as subst. f., **Sicānia,** *Sicily.*

siccō, -āre, -āvī, -ātus [siccus], *make dry, dry up, drain.*

siccus, -a, -um, adj., *dry.*

Sīcelis, -idis, adj., f., *Sicilian;* as subst., *a Sicilian woman.*

Siculus, -a, -um, adj., *Sicilian;* as subst., m., *a Sicilian.*

sīcut, adv., *as, just as.*

Sicyōnius, -a, -um, adj., *Sicyonian, of or belonging to Sicyon,* a town of the Peloponnesus.

Sīdōnis, -idis, adj., f., *Sidonian, Phoenician.*

Sīdōnius, -a, -um, adj., *Sidonian.*

sīdus, -eris, n., *star, constellation.*

Sīgēus, -a, -um, adj., *of or belonging to Sigeum,* a promontory near Troy.

significō, -āre, -āvī, -ātus, *point out, indicate.*

signō, -āre, -āvī, -ātus [signum], *mark, inscribe, designate.*

signum, -ī, n., *mark, sign, trace; military standard; image, statue; constellation.*

silēns, -entis, adj. [pres. part. of sileo], *still, quiet, silent;* plur. as subst., *the dead.*

silentium, -iī, n. [silens], *silence.*

Sīlēnus, -ī, m., *Silenus,* the tutor of Bacchus.

sileō, -ēre, -uī, ——, *be still, be silent.*

silex, -icis, m. and f., *flint, rock.*

silva, -ae, f., *wood, forest.*

similis, -e, adj., *like, similar.*

simplex, -icis, adj., *simple, single, plain.*

simplicitās, -ātis, f. [simplex], *simplicity, singleness.*

simul, adv., *at the same time, at once;* with **atque** or **ac,** *as soon as.*

simulācrum, -ī, n., *likeness, image, statue; shade, phantom.*

simulō, -āre, -āvī, -ātus [similis], *imitate, represent; feign, pretend, counterfeit.*

sincērus, -a, -um, adj., *sound, whole, entire.*

sine, prep. with abl., *without.*

singulī, -ae, -a, adj., *one at a time, single.*

singultō, -āre, ——, -ātus, *sob, gasp out with sobs.*

sinister, -tra, -trum, adj., *left, on the left; unlucky, inauspicious;* f. as subst. (sc. **manus**), *the left hand.*

sinō, -ere, sīvī, situs, *let, suffer, permit.*

sinuō, -āre, -āvī, -ātus [sinus], *wind, bend.*

sinus, -ūs, m., *curve, fold, hollow; bay, gulf; bosom, lap.*

Sipylus, -ī, m., *Sipylus,* (1) a mountain in Lydia; (2) a son of Niobe.

sīquī, see **sī** and **quī.**

sīquis, see **sī** and **quis.**

Sīrēnes, -um, f., *the Sirens,* fabulous creatures who lured the sailors of passing ships on the rocks by the sweetness of their songs.

sistō, -ere, stitī, status, *cause to stand, set, fix; arrest, check.*

Sisyphus, -ī, m., *Sisyphus,* a king of Corinth, whose punishment in the lower world was the task of rolling uphill a stone which continually recoiled.

sitis, -is, f., *thirst, dryness, drought.*

situs, -a, -um, adj. [p. p. of sino], *placed, lying; laid at rest, buried.*

situs, -ūs, m., *neglect, mould, filth.*

sive or **seū,** conj., *or if,* **sive . . . sive** or **seu . . . seu,** *if . . . or if, whether . . . or.*

smaragdus, -ī, f., *emerald.*

Smintheus, -eī, m., *Smintheus,* a name of Apollo.

socer, -erī, m., *father-in-law.*

sociō, -āre, -āvī, -ātus [socius], *combine, unite, associate, share.*

socius, -a, -um, adj., *sharing, allied, confederate;* as subst., *partner, comrade.*

sōl, -is, m., *sun;* personified, *Sol,* the sun-god.

sōlāmen, -inis [solor], *comfort, relief, consolation.*

soleō, -ēre, solitus sūm, *be wont, be accustomed.*

solidus, -a, -um, adj., *whole, entire; substantial, compact, solid.*

solitum, -ī, n. [p. p. n. of soleo], *what is customary, usual.*

solitus, -a, -um, adj. [p. p. of soleo], *wonted, accustomed.*

solium, -iī, n., *chair, throne.*

sollemnis, -e, adj., *annual, established; festive, solemn; regular, wonted, customary.*

sollers, -ertis, adj., *skilled, adroit, expert.*

sollertia, -ae, f. [sollers], *skill, dexterity, adroitness.*

sollicitus, -a, -um, adj., *troubled, disquieted, anxious.*

sōlor, -ārī, -ātus, dep., *comfort, solace.*

solum, -ī, n., *bottom, ground, soil.*

sōlum, adv. [solus], *only, merely;* **nōn sōlum . . . sed etiam,** *not only . . . but also.*

sōlus, -a, -um, adj., *alone, single, sole; solitary, forsaken; lonely, unfrequented.*

solūtus, -a, -um, adj. [p. p. of solvo], *unbound, loose.*

solvō, -ere, solvī, solūtus, *loosen, release; dissolve, break up, scatter; acquit, absolve; cancel, annul; fulfil, discharge.*

somnus, -ī, m., *sleep;* personified, *Somnus,* god of sleep.

sonitus, -ūs, m., *noise, din.*

sonō, -āre, -uī, -itus, *sound, resound; utter, celebrate, sing.*

sonus, -ī, m., *noise, sound.*

sōpiō, -īre, -īvī, -ītus, *put to sleep, lull.*

sopor, -ōris, m., *deep sleep.*

sorbeō, -ēre, -uī, ——, *suck in, swallow up, absorb.*

sordidus, -a, -um, adj., *dirty, foul, sordid; low, mean, abject.*

soror, -ōris, f., *sister, cousin.*

sors, -tis, f., *lot, fortune, oracular response.*

sortior, -īrī, -ītus, dep. [sors], *cast lots, draw lots for, obtain by lot; get, obtain.*

sortītus, -a, -um, p. p. of **sortior.**

sōspes, -itis, adj., *safe, safe, unharmed.*

spargō, -ere, -sī, -sus, *strew, scatter, sprinkle.*

Spartānus, -a, -um, adj., *Spartan.*

Spartē, -ēs (Sparta, -ae), f., *Sparta,* the capital of Laconia.

spatior, -ārī, -ātus, dep. [spatium], *walk, move, wander.*

spatiōsus, -a, -um, adj. [spatium], *roomy, spacious, large.*

spatium, -iī, n., *space, distance, interval; size, extent; race-course, track; portion of time, period.*

speciēs, -ēī, f., *appearance, aspect, semblance; pretence, pretext; beauty.*

speciōsus, -a, -um, adj. [species], *showy, handsome, beautiful.*

spectābilis, -e, adj. [specto], *notable, striking.*

spectāculum, -ī, n. [specto], *show, spectacle.*

spectātor, -ōris, m. [specto], *spectator.*

spectō, -ārē, -āvī, -ātus, freq., *look at, observe, behold; test, prove;* of places, *face, lie, be situated.*

speculum, -ī, n., *mirror.*

specus, -ūs, m., *cave, grot, cavern.*

spēlunca, -ae, f., *cave, cavern.*

Sperchēis, -idis, adj., f., *of the Spercheus,* a river of Thessaly.

spernō, -ere, sprēvī, sprētus, *despise, reject, spurn.*

spērō, -āre, -āvī, -ātus [spes], *hope, look for, expect.*

spēs, spēī, f., *hope, object of hope.*

spīceus, -a, -um, adj. [spica], *of ears of corn.*

spīculum, -ī, n., dim., *dart, javelin.*

spīna, -ae, f., *thorn, spine, backbone.*

spīra, -ae, f., *coil, fold.*

spīrō, -āre, -āvī, -ātus, *breathe.*

splendeō, -ēre, ——, ——, *shine, be bright, glisten.*

splendēscō, -ere, ——, inch. [splendeo], *become bright.*

splendidus, -a, -um, adj., *bright, glittering, brilliant.*

spoliō, -āre, -āvī, -ātus, *strip, despoil.*

spolium, -iī, n., *hide, skin;* plur., *arms stripped from an enemy, spoils, booty.*

sponte, abl. of ***spons,** f., *of one's free will, of one's own accord, spontaneously.*

sprētus, -a, -um, p. p. of **spernō.**

spūma, -ae, f. [spuo], *foam.*

spūmiger, -era, -erum, adj., *foaming.*

spūmō, -āre, -āvī, -ātus [spuma], *foam, froth.*

squaleō, -ēre, -uī, ——, *be stiff, be rough; be neglected, be squalid; go in mourning.*

squālidus, -a, -um, adj., *rough, filthy, squalid, in mourning.*

squāma, -ae, f., *scale.*

squāmiger, -era, -erum, adj., *scale-bearing, scaly.*

squāmōsus, -a, -um, adj., *covered with scales.*

stagnō, -āre, -āvī, -ātus [stagnum], *become a pool, stagnate.*

stagnum, -ī, n., *standing water, pool, swamp.*

stāmen, -inis, n., *warp, threads.*

statiō, -ōnis, f., *station, post, guard, outpost.*

statuō, -ere, -uī, -ūtus, *set up, erect, build, establish; appoint, determine, decide, ordain.*

stella, -ae, f., *star.*

stellātus, -a, -um, adj. [stella], *starry.*

sterilis, -e, adj., *barren, sterile.*

sternō, -ere, strāvī, strātus, *spread out, extend; strew, cover; smooth, level; throw to the ground, overthrow, raze.*

Stictē, -ēs, f., *Sticte,* one of Actaeon's hounds.

stīllō, -āre, -āvī, -ātus, *drop, distil, trickle, instil.*

stimulus, -ī, m., *goad, spur, incentive.*

stīpes, -itis, m., *stock, trunk, stake.*

stīpō, -āre, -āvī, -ātus, *crowd together, hem in; surround, accompany.*

stipula, -ae, f., dim., *stalk, straw, stubble.*

stirps, stirpis, f. or m., *stock, stem, stalk, shrub; race, lineage, scion, offspring.*

stīva, -ae, f., *plough-handle.*

stō, -āre, stetī, status, *stand, be erect; remain, abide, hold one's ground, stand firm;* of price, with abl. of price, *stand in, cost.*

strāmen, -inis, n., *straw.*

strepitus, -ūs, m., *din, crash, rustle.*

strīdeō, -ēre, ——, ——, *hiss, whiz.*

strīdō, -ere, ——, ——, *hiss, grate, whiz.*

strīdulus, -a, -um, adj. [strido], *rattling, hissing, whizzing.*

stringō, -ere, strīnxī, strictus, *draw tight; touch lightly, graze; strip off, pluck off;* of a sword, *unsheathe, draw.*

Strophades, -um, f., *the Strophades,* two islands in the Ionian Sea, a haunt of the Harpies.

Strymon, -onis, m., *the Strymon,* a river in Thrace.

studium, -iī, n., *zeal, eagerness; pursuit.*

stupeō, -ēre, -uī, ——, *be stunned, be astounded, be amazed.*

stuppeus, -a, -um, adj., *of tow.*

Stygius, -a, -um, adj., *of the Styx, Stygian; deadly, awful.*

Styx, -ygis, f., *the Styx,* a river of the infernal regions.

suādeō, -ēre, -sī, -sus, *advise, exhort, persuade.*

sub, prep. with abl. and acc. With abl., *under, beneath, below, at the foot of, at, by;* with acc. of direction of motion, *under, below, up to, towards.*

subdō, -ere, -didī, -ditus, *put under, apply;* with **se,** *plunge into.*

subeō, -īre, -iī, -itus, *go under, enter; approach; succeed, take the place of; come stealthily; undergo, submit to;* in the mind, *occur, suggest itself.*

subiciō, -ere, -iēcī, -iectus [sub + iacio], *throw under, place under, substitute, subject.*

subiectus, -a, -um, adj. [p. p. of subicio], *lying under, situated below, adjacent; subjected, subdued.*

subitō, adv. [subitus], *suddenly.*

subitus, -a, -um, adj., *sudden, unexpected.*

sublātus, -a, -um, p. p. of **tollō.**

sublīmis, -e, adj., *lofty, exalted, borne aloft.*

submissus, -a, -um, adj. [p. p. of submitto], *let down, low, subdued.*

submittō, -ere, -mīsī, -missus, *let down, lower, drop; let grow; send privately, send as aid; yield, surrender.*

submoveō, -ēre, -mōvī, -mōtus, *put out of the way, remove, clear away.*

subsequor, -ī, -secūtus, *follow after, succeed, comply with, conform to.*

subsīdō, -ere, -sēdī, -sessus, *sit down; sink down, settle; establish oneself, abide.*

subsistō, -ere, -stitī, ——, *stand still, stop, halt.*

substrictus, -a, -um, adj. [p. p. of substringo], *drawn together, contracted, small.*

substringō, -ere, -strīnxī, -strictus, *bind beneath, tie up.*

subsum, esse, ——, *be under, be near, adjoin.*

subter, adv. and prep. As adv., *below, underneath;* prep. with abl. or acc., *beneath, under.*

subvolō, -āre, ——, ——, *fly up.*

succēdō, -ere, -cessī, -cessus [sub + cedo], *go below, enter; follow, succeed; approach, draw near, march up; be successful, prosper.*

succendō, -ere, -cendī, -cēnsus, *kindle beneath, fire, inflame.*

succingō, -ere, -cīnxī, -cīnctus, *gird below, tuck up, gird on, attire, equip.*

succumbō, -ere, -cubuī, -cubitus, *fall down, sink; yield, submit.*

succurrō, -ere, -currī, -cursus, *run under, run to aid, succor, relieve; come to mind, suggest itself.*

succutiō, -ere, -cussi, -cussus [sub + quatio], *shake up, toss up.*

sūcus, -ī, m., *juice, moisture, dye.*

sūdō, -āre, -āvī, -ātus, *sweat, perspire, exert oneself.*

sūdor, -ōris, m., *sweat, perspiration, toil.*

sufferō, sufferre, sustulī, sublātus [sub + fero], *take up, submit to, endure, suffer.*

sufficiō, -ere, -fēcī, -fectus [sub + facio], *dye, tinge; supply as a substitute; be sufficient, be adequate.*

suffundō, -ere, -fūdī, -fūsus, *suffuse, imbue.*

sulcō, -āre, -āvī, —— [sulcus], *plough.*

sulcus, -ī, m., *furrow.*

sulphur (sulfur), -uris, n., *sulphur.*

sum, esse, fuī, *be.*

summa, -ae, f., *the top, the chief place; supremacy; the main thing, chief point, essence; amount, sum.*

summus, -a, -um, sup. adj., *uppermost, topmost, highest;* as subst. n., *top, surface.*

sūmō, -ere, sūmpsī, sūmptus [sub + emo], *take up, assume, undertake; exact, inflict* (with **supplicium** or **poenam**); *choose, select.*

super, adv. and prep. As adv., *above, on top of, in addition to;* prep. with acc. and abl., *over, above, on, in addition to.*

superātor, -ōris, m. [supero], *conqueror.*

superbia, -ae, f. [superbus], *pride, arrogance.*

superbus, -a, -um, adj., *haughty, proud, insolent, arrogant.*

superēmineō, ēre, ——, ——, *tower over.*

superō, -āre, -āvī, -ātus [superus], *go over, surmount; overcome, conquer.*

superstes, -itis, adj., *surviving.*

supersum, -esse, -fuī, *be over, be left, survive.*

superus, -a, -um, adj. [super], *upper;* m. plur. as subst., *the gods.*

suprēmus, superl. of **superus,** *highest; last, final;* n. as adv., *for the last time.*

supervaccuus, -a, -um, adj., *useless, unnecessary, superfluous.*

suppleō, -ēre, -ēvī, -ētus, *fill up, complete, supply.*

supplex, -icis, adj., *humble, suppliant,* as subst., *a suppliant.*

suppōnō, -ere, -posuī, -positus, *put below, set under, yoke; substitute for, counterfeit.*

suppositus, -a, -um, p. p. of **suppōnō.**

suprā, adv. and prep. As adv., *above, formerly;* prep. with acc., *above, over;* of number, *beyond, more than; besides, in addition to.*

surgō, -ere, surrēxī, surrēctus, *rise.*

suscipiō, -ere, -cēpī, -ceptus [subs + capio], *lift up, receive, acknowledge; recognize; undertake, assume.*

suspiciō, -ere, -spexī, -spectus, *look up at, look up to, admire, esteem.*

suspīrium, -iī, n. [cf. suspiro], *sigh.*

sustineō, -ēre, -tinuī, -tentus, *hold up, sustain; check, restrain; bear, endure, withstand.*

sustulī, perf. of **sufferō** and of **tollō.**

susurrus, -ī, m., *murmuring, whispering;* personified, as attendants of Fame, **Susurrī,** *Whispers.*

suus, -a, -um, *his own, her own, its, their; peculiar, fitting, appropriate; favoring, favorable;* plur. m. as subst., *one's people, one's own friends.*

T

tābeō, -ēre, ——, —— [tabes], *melt away, waste away.*

tābēs, -is, f., *wasting, decay, corruption, matter.*

tābēscō, -ere, tābuī, inch. [tabeo], *melt, decay.*

tabula, -ae, f., *board, plank; writing-tablet; writing, record.*

tabulārium, -iī, n. [tabula], *depository of records, archives.*

taceō, -ēre, -uī, -itus, *be silent, pass over in silence.*

taciturnus, -a, -um, adj. [tacitus], *quiet, taciturn, silent.*

tacitus, -a, -um, adj. [p. p. of taceo], *not spoken of, kept secret, hidden; not speaking, silent;* as subst. n., *secret.*

tāctus, -a, -um, p. p. of **tangō.**

tāctus (-ūs), m., *touch.*

taeda, -ae, f., *pine-brand, torch; nuptial-torch, wedding.*

taedium, -iī, n., *weariness, disgust.*

Taenaridēs, -ae, m., *the Taenarian,* i. e. *Hyacinthus,* the Laconian. Taenarus was a promontory of Laconia.

Taenarius, -a, -um, adj., *of Taenarus,* the promontory of Laconia; *Laconian, Lacedaemonian.*

Tagus, -ī, m., *the Tagus,* a river of Spain.

tālāria, -ium, see **tālāris.**

tālāris, -e, adj. [talus], *reaching the ankles;* plur. n. as subst., *winged sandals; long robe.*

talentum, -ī, n., *talent,* equal to about $1,132.

tālis, -e, adj., *such, such a kind.*

Talthybius, -ī, m., *Talthybius,* one of the heralds of Agamemnon.

tālus, -ī, m., *ankle, knuckle-bone, heel, die* (often made of bone).

tam, adv., *to such a degree, so.*

Tamasēnus, -ī, m., *Tamasenus,* the name of a plain near Tamasus, a city in the interior of Cyprus.

tamen, conj., *nevertheless, yet.*

tamquam or **tanquam,** adv., *as if.*

Tanaïs, -is, m., *the Tanais,* a river in Scythia.

tandem, adv., *at length, at last.*

tangō, -ere, tetigī, tāctus, *touch;* of places, *border on, adjoin.*

Tantalis, -idis, patron., f., *descendant of Tantalus,* e. g. *Niobe.*

Tantalus, -ī, m., *Tantalus,* king of Phrygia, punished in the lower world by being compelled to stand up to his neck in water under a fruit tree, both water and fruit receding when he attempted to touch them.

tantummodo, adv., *only, merely.*

tantus, -a, -um, adj., *of such size, so great, such, so important;* n. sing. as adv., *so much, to such a degree; merely, only.*

tapēte, -is, n., *tapestry, coverlet.*

tardē, adv. [tardus], *slowly.*

tardus, -a, -um, adj., *slow, sluggish, tardy.*

Tarentum, -ī, n., *Tarentum,* a city of lower Italy.

Tarpēius, -a, -um, adj., *Tarpeian, of or belonging to the Tarpeian gens;* as subst., m., *Tarpeius,* the commander of the Roman citadel when it was attacked by the Sabines; subst., f., *Tarpeia,* his daughter.

Tartarus (-os), -ī, m., or **Tartara, -ōrum,** n., *the infernal regions, Tartarus.*

Tatius, -ī, m., *Tatius,* the Sabine king who ruled jointly with Romulus.

taurus, -ī, m., *bull; the Bull* (constellation).

tē, acc. and abl. of **tū.**

tēctum, -ī, n. [p. p. n. of tego], *house, abode, roof.*

tēctus, -a, -um, adj. [p. p. of tego], *covered, concealed, hidden.*

Tegeaeus, -a, -um, adj., *of or belonging to Tegea,* a town in Arcadia; *Arcadian.*

tegimen, tegmen, see **tegumen.**

tegō, -ere, tēxī, tēctus, *cover, cover over, hide, conceal; protect, defend.*

tegumen (tegimen, tegmen), -inis, n., *covering, cover.*

tēla, -ae, f., *web, warp.*

Telamōn, -ōnis, m., *Telamon,* son of Aeacus, and father of Ajax.

Tēlephus, -ī, m., *Telephus,* son of Hercules, and king of Mysia. He fought on the Trojan side in the war.

tellūs, -ūris, f., *earth, land, country;* person., *Tellus,* goddess of the earth.

tēlum, -ī, n., *javelin, weapon.*

temerārius, -a, -um, adj. [temere], *rash, thoughtless, precipitate.*

temerē, adv., *at random, rashly.*

tēmō, -ōnis, m., *pole* (of a chariot).

temperō, -āre, -āvī, -ātus, *be moderate, restrain oneself, forbear; qualify, temper, regulate, manage.*

tempestās, -ātis, f., *time, season, storm, tempest.*

tempestīvus, -a, -um, adj., *timely, seasonable, opportune, suitable.*

templum, -ī, n., *temple, shrine.*

temptāmen, -inis, n. [tempto], *trial, attempt.*

temptō, -āre, -āvī, -ātus, intens. [tendo], *try, test.*

tempus, -oris, n., *time, period, season, opportunity.*

tempus, -oris, n. *temple* (of the head).

tenāciter, adv., *tenaciously, persistently.*

tendō, -ere, tetendī, tentus, *stretch, distend; extend, reach; aim, shoot, drive, direct; exert oneself, endeavor.*

tenebrae, -ārum, f., *darkness, gloom.*

tenebrōsus, -a, -um, adj. [tenebrae], *dark, gloomy.*

Tenedos, -ī, f., *Tenedos,* an island off the Trojan coast.

teneō, -ēre, -uī, ——, *hold, grasp; hold in mind, understand; occupy, defend, maintain.*

tener, -era, -erum, adj., *soft, tender, young.*

tenor, -ōris, m., *a holding on, uninterrupted course, career, movement.*

tenuis, -e, adj., *drawn out, meagre, thin, slender, shallow; little, slight, trifling.*

tenus, prep. with abl., *as far as.*

tepeō, -ēre, ——, ——, *be warm, be tepid.*

tepēscō, -ere, tepuī, inch. [tepeo], *become warm.*

tepidus, -a, -um, adj., *warm, tepid.*

ter, num. adv., *three times, thrice.*

terebrō, -āre, āvī, -ātus, *bore, perforate.*

tergum, -ī, n., *back, rear; covering of the back, hide;* in phrase, **ā tergō** or **post tergum,** *behind, in the rear;* with **vertō** or **dō,** *turn the back, flee.*

ternī, -ae, -a, num. adj. [ter], *three each, three, triple.*

ternus, -a, -um, adj. [ter], *threefold, triple.*

terō, -ere, trīvī, trītus, *rub, wear away, bruise; tread often, frequent;* of time, *pass, spend.*

terra, -ae, f., *earth, land.*

terrēnus, -a, -um, adj. [terra], *on the earth, terrestrial.*

terreō, -ēre, -uī, -itus, *frighten, alarm, terrify.*

terribilis, -e, adj., *frightful, terrible.*

terrigena, -ae, adj., *earth-born;* as subst., *one born of the earth.*

terror, -ōris, m., *fright, terror.*

tertius, -a, -um, num. adj. [ter], *third.*

testis, -is, m. and f., *witness.*

testor, -ārī, -ātus [testis], *call as a witness, appeal to; assert, bear witness to.*

Tēthys, -yos, f., *Tethys,* a sea-goddess, wife of Oceanus.

Teucer, -crī, m., *Teucer,* (1) first king of Troy; (2) one of the Greek warriors at Troy, son of Telamon.

Teucrus, -a, -um, adj., *of Teucer, Trojan;* plur. m. as subst., *the Trojans.*

Teuthrantēus, -a, -um, adj., *of Teuthrania* (in Mysia), *Mysian.*

textum, -ī, n. [p. p. of texo], *web, fabric; structure.*

thalamus, -ī, m., *chamber.*

Thaumantēus, -a, -um, adj., *Thaumantian, of or belonging to Thaumas,* the father of Iris.

theātrum, -ī, n., *theatre.*

Thēbae, -ārum, f., *Thebes,* (1) the chief city of Boeotia; (2) a city in Mysia destroyed by Achilles.

Thebaïs, -idis, adj., f., *Theban;* plur. as subst., *the women of Thebes.*

Themis, -idos, acc. **Themin,** voc. **Themi,** f., *Themis,* daughter of Uranus and Gaea, goddess of law and justice.

Thermōdōn, -ontis, m., *the Thermodon,* a river of Pontus, in the country of the Amazons.

Thermōdontiacus, -a, -um, adj., *of or belonging to the Thermodon; Amazonian.*

Thērodamas, -antis, m., *Therodamas,* one of Actaeon's dogs.

Thērōn, -ōnis, m., *Theron,* one of Actaeon's dogs.

Therses, ——, m., *Therses,* a Boeotian.

Thēseus, -eī (-eos), m., *Theseus,* king of Athens.

Thessalia, -ae, f., *Thessaly.*

Thestoridēs, -ae, patron., m., *son of Thestor, Calchas,* the soothsayer of the Greek army in the Trojan war.

Thisbē, -ēs, f., *Thisbe,* of Babylon, beloved by Pyramus.

Thous, -ī, m., *Thous,* one of Actaeon's hounds.

Thrācius, -a, -um, adj., *Thracian.*

Thrāx, -ācis, adj., *Thracian.*

Thybris, -is, m., *the Tiber.*

tībia, -ae, f., *pipe, flute.*

tigris, -is (**-idis**), m. or f., *tiger, tigress; Tigris,* name of one of Actaeon's dogs.

timeō, -ēre, -uī, ——, *fear, be afraid, be afraid of.*

timidus, -a, -um, adj., *afraid, faint-hearted, timid.*

Timōlus (Tmōlus), -ī, m., *Timolus,* a mountain in Lydia.

timor, -ōris, m., *fear, dread;* personified, *Fear.*

tingō (**-guō**), **-ere, tīnxī, tīnctus,** *wet, moisten; dye, imbue, tinge.*

tinnītus, -ūs, m., *jingling, rattling.*

Tiphys, -yos, m., *Tiphys,* the pilot of the Argo.

Tīresias, -ae, m., *Tiresias,* the blind seer of Thebes.

Tirynthius, -a, -um, adj., *Tirynthian, of or belonging to Tiryns,* a city in Argolis; as subst. m., *the Tirynthian,* i. e. *Hercules.*

Tītan, -ānis, m., *a Titan.* The Titans were the giant sons of Heaven and Earth who made war upon the gods.

Tītānis, -idis (**-idos**), adj., f., *Titanian;* as subst. f., *Latona,* daughter of the Titan Coeus.

Tītānius, -a, -um, adj., *of or belonging to the Titans, Titanian;* as subst. f., *Diana,* a sister of Sol, who was of Titanian ancestry; or *Pyrrha,* a daughter of Epimetheus.

Tīthōnus, -ī, m., *Tithonus,* husband of Aurora.

titubō, -āre, -āvī, -ātus, *stagger, totter; hesitate, falter.*

titulus, -ī, m., *inscription, title of honor, glory.*

Tmōlus, see **Timōlus.**

tōfus (**-phus**), **-ī,** m., *tufa,* a kind of stone.

toga, -ae, f., *toga.*

tolerō, -āre, -āvī, -ātus, *bear, endure.*

tollō, -ere, sustulī, sublātus, *lift, raise; exalt, extol; carry off, make way with, abolish, annul.*

tondeō, -ēre, totondī, tōnsus, *shear, clip; mow, reap; crop, graze, cull.*

tonitrus, -ūs, m., *thunder.*

torpor, -ōris, m., *numbness, torpor.*

torqueō, -ēre, torsī, tortus, *turn, twist, bend, direct; whirl around, wield, brandish.*

torrēns, -entis, adj. [pres. part. of torreo], *burning, hot;* of streams, *rushing, roaring;* as subst. m., *torrent.*

torreō, -ēre, torruī, tostus, *dry up, parch; roast, bake.*

tortilis, -e, adj., *twisted, coiled.*

tortus, -a, -um, adj. [p. p. of torqueo], *twisted, twined.*

torus, -ī, m., *swelling, muscle; cushion, couch, bed.*

torvus, -a, -um, adj., *stern, grim, savage.*

tostus, -a, -um, p. p. of **torreō.**

tot, num. adj. indecl., *so many, such a number of.*

totidem, num. adj. indecl., *just so many, just as many.*

totiēns, num. adv., *so often.*

tōtus, -a, -um, *all, whole, total;* **ex tōtō,** *wholly, completely.*

trabeātus, -a, -um, adj. [trabea], *clad in a trabea.*

trabs, trabis, f., *beam, log, rafter; ship.*

trāctō, -āre, -āvī, -ātus, freq. [traho], *drag, haul; handle, wield; manage, control, treat.*

tractus, -ūs, m., *drawing, drawing out; track, course; territory, district.*

trādō, -ere, trādidī, trāditus [trans + do], *give up, surrender; hand down, relate.*

trahō, -ere, trāxī, tractus, *draw, drag; draw together, wrinkle; contract, take on, assume; carry off, plunder; draw out, protract, prolong.*

trāiciō, -ere, -iēcī, -iectus [trans + iacio], *throw across, cause to go across, transfer, transport, lead over, ship over; pass through, cross, cross over; pierce, penetrate.*

trāiectus, -a, -um, p. p. of **trāiciō.**

trāmes, -itis, m., *crossway, footpath.*

trānseō, -īre, -iī, -itus, *go over, go across, pass over, go through; pass by, disregard; go beyond, transgress; be transformed.*

trānsferō, -ferre, -tulī, -lātus, *bear across, convey over, transfer, convey, transport.*

trānsfōrmō, -āre, -āvī, -ātus, *transform.*

trānsitus, -a, -um, p. p. of **trānseō.**

trānsitus, -ūs, m., *going over, passage.*

trānsmittō, -ere, -mīsī, -missus, *send across, convey through.*

trecentī, -ae, -a, num. adj. [tres + centum], *three hundred.*

tremebundus, -a, -um, adj. [tremo], *trembling, quivering.*

tremēscō, -ere, ——, inch [tremo], *tremble, quake, dread.*

tremō, -ere, -uī, ——, *tremble, tremble at.*

tremor, -ōris, m., *shudder, tremor, fright.*

tremulus, -a, -um, adj., *trembling, quivering.*

trepidō, -āre, -āvī, -ātus, *be frightened, hurry.*

trepidus, -a, -um, adj., *alarmed, frightened.*

trēs, tria, num. adj., *three.*

tribulus, -ī, m., *thistle.*

tribuō, -ere, -uī, -ūtus, *assign, bestow, confer, grant; pay, render; concede, allow, ascribe, attribute.*

tricuspis, -idis, adj. [tres + cuspis], *with three points.*

tridēns, -entis, adj. [tres + dens], *three-pronged;* as subst. m., *trident.*

trifidus, -a, -um, adj., *three-cleft, three-forked.*

triformis, -e, adj. [ter + forma], *threefold, triple.*

Trīnacria, -ae, f., *Trinacria,* i. e. *Sicily.*

Trīnacris, -idis, adj., f., *Trinacrian, Sicilian;* as subst., *Sicily.*

trinōdis, -e, adj. [tres + nodus], *three-knotted.*

Triōnes, -um, m., *the Great Bear* (constellation).

triplex, -icis, adj., *threefold, triple.*

tripūs, -odis, m., *tripod.*

trīstis, -e, adj., *sad, gloomy; harsh, bitter.*

trīstitia, -ae, f. [tristis], *sadness, sorrow.*

trisulcus, -a, -um, adj. [ter + sulcus], *three-cleft.*

trīticeus, -a, -um, adj. [triticum], *of wheat, wheaten.*

Trītōn, -ōnis, m., *Triton,* a sea-god.

Trītōnis, -idis, f., *Pallas, Minerva.*

trītus, -a, -um, adj. [p. p. of tero], *oft-trodden, beaten, frequented; worn, much-used; common, trite.*

triumphō, -āre, -āvī, -ātus [triumphus], *march in a triumphal procession, celebrate a triumph;* pass., *be led in triumph, be subdued.*

triumphus, -ī, m., *triumphal procession, triumph.*

Trōia, -ae, f., *Troy.*

Trōiānus, -a, -um, adj., *Trojan.*

Trōicus, -a, -um, adj., *Trojan.*

Trōs, -ōis, m., (1) *Tros,* a king of Phrygia for whom Troy was named; (2) *a Trojan;* plur., **Trōes,** *the Trojans.*

truncus, -a, -um, adj., *maimed, disfigured.*

truncus, -ī, m., *stem, stock, trunk, body.*

trux, trucis, adj., *wild, savage, fierce.*

tū, tuī, *thou.*

tuba, -ae, f., *trumpet.*

tueor, -ērī, -tūtus, dep., *look at, behold, regard, examine; watch over, guard, preserve.*

tum, adv., *then, at that time, in those times; thereupon, forthwith;* **tum . . . tum,** *sometimes . . . sometimes, now . . . now, at one time . . . at another;* **cum . . . tum,** *not only . . . but also.*

tumeō, ēre, —, ——, *swell, be excited, be violent.*

tumēscō, -ere, tumuī, inch. [tumeo], *begin to swell, grow excited, become enraged.*

tumidus, -a, -um, adj., *swollen, swelling.*

tumultus, -ūs, m., *uproar, commotion, tumult.*

tumulus, -ī, m., *mound, grave.*

tunc, adv., *then, at that time, thereupon, forthwith.*

tunica, -ae, f., *tunic,* the Roman under-garment.

turba, -ae, f., *turmoil, roar; crowd, throng, mob.*

turbidus, -a, -um, adj. [turba], *full of confusion, wild, disordered.*

turbō, -āre, -āvī, -ātus, *make an uproar, disturb, agitate, throw into disorder.*

turbō, -inis, m., *whirlwind, spiral, twist.*

Turnus, -ī, m., *Turnus,* king of the Rutulians, a people of Latium. He was the opponent of Aeneas in Italy.

turpis, -e, adj., *ugly, unsightly, foul; shameful, disgraceful, dishonorable.*

turris, -is, f., *tower.*

tūs, tūris, n., *incense.*

Tuscus, -a, -um, adj., *Tuscan, Etruscan.*

tūtēla, -ae, f., *watching, keeping, care, protection.*

tūtor, -ārī, -ātus, intens. [tueor], *watch, guard, defend.*

tūtus, -a, -um, adj. [p. p. of tueor], *safe, secure.*

tuus, -a, -um, poss. pron. [tu], *thy, thine.*

Tychius, -ī, m., *Tychius,* a Boeotian, famous as a worker in leather.

Tydeus, -eī (-eos), m., *Tydeus,* king of Calydon. He was one of the seven who made the expedition against Thebes.

Tydīdēs, -ae, patron., m., *descendant of Tydeus,* especially his son *Diomedes.*

Typhōeus, -eī (-eos), m., *Typhoeus,* a giant struck by Jove's lightning, and buried under Sicily.

tyrannus, -ī, m., *monarch, sovereign, despot, tyrant.*

Tyrius, -a, -um, adj., *of or belonging to Tyre, Tyrian;* of color, *purple-red.*

Tyrrhēnus, -a, -um, adj., *Tyrrhenian, Tuscan, Etruscan.*

U

ūber, -eris, n., *udder, breast; fruitfulness.*

ūber, -eris, adj., *abounding, rich, fruitful.*

ubi, adv., *where, when.*

ubīque, adv., *everywhere.*

ūdus, -a, -um, adj., *wet, damp.*

ulciscor, -ī, ultus, dep., *avenge oneself on, punish, requite.*

Ulixēs, -is (-eī), m., *Ulysses*, king of Ithaca, one of the most prominent of the Greek heroes at Troy.

ūllus, -a, -um, adj., *any;* as subst., *any one, anybody.*

ulmus, -ī, f., *elm-tree.*

ulterior, -ius, comp. adj., *farther, more remote;* n. as adv., *farther, longer.*

ultimus, -a, -um, sup. adj., *farthest, most remote, extreme;* as subst. n., *the last, the end.*

ultor, -ōris, f. [cf. ulciscor], *avenger.*

ultrā, adv. and prep. As adv., *farther;* prep. with acc., *beyond.*

ultrīx, -īcis, adj., f., [ultor], *avenging.*

ultrō, adv., *beyond* (what is expected); *of oneself, voluntarily, actually.*

ultus, -a, -um, p. p. of **ulciscor.**

ululātus, -ūs, m. [ululo], *shrieking, loud lamentation.*

ululō, -āre, -āvī, -ātus, *shriek, wail.*

umbra, -ae, f., *shade, shadow; image, semblance;* of the dead, *shade, ghost.*

umbrōsus, -a, -um, adj., *shady.*

umerus, -ī, m., *shoulder.*

ūmidus, -a, -um, adj., *moist, humid, damp.*

ūmor, -ōris, m., *liquid, moisture.*

umquam (unquam), adv., *ever.*

ūnā, adv., *in the same place, at the same time, together.*

uncus, -ī, m., *hook.*

uncus, -a, -um, adj., *hooked, curved, barbed.*

unda, -ae, f., *wave, water.*

unde, adv., *whence.*

undecimus, -a, -um, num. adj., [unus + decimus], *eleventh.*

undique, adv., *on all sides.*

ungō (unguō), -ere, ūnxī, ūnctus, *smear, anoint.*

unguis, -is, m., *nail* (of finger or toe); *talon, claw.*

ungula, -ae, f. [unguis], *hoof.*

ūnus, -a, -um, num. adj., *one, single, alone.*

urbs, urbis, f., *city.*

urgueō (urgeō), -ēre, ursī, ——, *press, force, push, urge.*

urna, -ae, f., *water-jar, cinerary urn.*

ūrō, -ere, ussī, ustus, *burn, scorch, parch; inflame, kindle.*

ursus, -ī, m., *bear.*

ūsquam, adv., *anywhere.*

ūsque, adv., *all the way, even to; continuously.*

ustus, -a, -um, p. p. of **ūrō.**

ūsus, -a, -um, p. p. of **ūtor.**

ūsus, -ūs, m., *use, employment; enjoyment, experience; intercourse, familiarity, association; usefulness, utility.*

ut (utī), adv. and conj., *how, when, whenever, that, so that, in order that;* **ut . . . ita** or **sīc**, *as . . . so.*

uterque, utraque, utrumque, distrib. pron., *each, each one* (of two); plur., of two parties or collections, *each party, each side.*

uterus, -ī, m., *womb; offspring.*

utī, see **ut.**

ūtī, inf. of **ūtor.**

ūtilis, -e, adj. [utor], *useful, serviceable, advantageous.*

utinam, adv., *oh that! I wish that!*

ūtor, -ī, ūsus, dep., *use, employ, profit by, take advantage of.*

utrimque, adv. [uterque], *on both sides, on either hand.*

ūva, -ae, f., *grape.*

uxor, -ōris, f., *wife.*

V

vacca, -ae, f., *cow.*

vacō, -āre, -āvī, -ātus, *be empty, be void; be without, be idle, be at leïsure, have time.*

vacuus, -a, -um, adj., *empty, unoccupied; free from labor, at leisure, disengaged.*

vadō, -ere, vāsī, vāsus, *go, rush.*

vadum, -ī, n., *shoal, ford.*

vae, interj., *ah! alas! woe!*

vagor, -ārī, -ātus, dep. [vagus], *wander, roam.*

vagus, -a, -um, adj., *roving, wandering; doubtful, uncertain.*

valē, pres. imper. of **valeō,** *farewell.*

valēns, -entis, adj. [pres. part. of valeo], *strong.*

valeō, -ēre, -uī, -itūrus, *be strong, be vigorous, be able; be valid, be effective, have influence.*

validus, -a, -um, adj., *strong, powerful.*

vallis, -is, f., *valley.*

valvae, -arum, f., *doors.*

vānus, -a, -um, adj., *empty, void; vain-glorious, boastful; deceptive, untrustworthy.*

vapor, -ōris, m., *steam, heat.*

varius, -a, -um, adj., *variegated, mottled; diverse, different, manifold, varying.*

vāstus, -a, -um, adj., *huge, immense.*

vātēs, -is, m. and f., *seer, bard, poet.*

vāticinor, -ārī, -ātus, dep., *foretell, prophesy, forebode.*

-ve, enclit. conj., *or;* **-ve . . . -ve,** *either . . . or.*

vectus, -a, -um, p. p. of **vehō.**

vehō, -ere, vexī, vectus, *bear, carry, draw.*

Vēiēns, -entis, adj., *of or belonging to Veii,* one of the cities of the Etruscans, *Veientian;* as subst. plur., *the Veientians.*

vel, conj., *or;* **vel . . . vel,** *either . . . or;* adv., *even.*

vēlāmen, -inis, n. [velo], *covering, robe, garment.*

vellus, -eris, n., *fleece.*

vēlō, -āre, -āvī, -ātus [velum], *cover, wrap, envelop, veil.*

vēlōciter, adv. [velox], *swiftly.*

vēlōx, -ōcis, adj., *swift.*

vēlum, -ī, n., *awning, curtain, sail.*

velut (velutī), adv., *even as, just as.*

vēna, -ae, f, *blood-vessel, watercourse, vein of metal.*

vēnātus, -ūs, m. [venor], *hunting, the chase.*

venēnifer, -era, -erum, adj. [venenum + fer], *venomous.*

venēnum, -ī, n., *poison, magical potion.*

venerābilis, -e, adj. [veneror], *reverend, venerable.*

veneror, -ārī, -ātus, dep., *reverence, adore, venerate.*

venia, -ae, f., *grace, forgiveness, pardon.*

veniō, -īre, vēnī, ventus, *come, go.*

vēnor, -ārī, -ātus, dep., *hunt, chase.*

venter, -tris, m., *belly, stomach.*

ventus, -ī, m., *wind.*

Venus, -eris, f., *Venus,* the goddess of love.

vēr, vēris, n., *spring;* personified, *Spring.*

verber, -eris, n., *lash, scourge; stripe, stroke.*

verbum, -ī, n., *word, saying.*

verēcundus, -a, -um, adj. [vereor], *ashamed, modest, diffident.*

vereor, -ērī, -itus, dep., *stand in awe, fear, dread.*

vērnus, -a, -um, adj. [ver], *of spring, vernal.*

vērō, adv. [versus], *in truth, in fact; but in fact.*

versō, -āre, -āvī, -ātus, freq. [verto], *turn often, keep turning, whirl about; think over, revolve, meditate;* pass., *be, be situated, be engaged in, be busied with.*

versus, -a, -um, p. p. of **vertō**.

versus, -ūs, m., *line, verse.*

vertex, -icis, m., *whirl, whirlpool, vortex; top, peak, summit.*

vertīgō, -inis, f., *whirling.*

vertō, -ere, -tī, -sus, *turn, direct; change, alter, transform, metamorphose.*

vērus, -a, -um, adj., *true, genuine;* n. sing. as subst., *truth, fact;* as adv., *in truth, but in truth.*

Vesta, -ae, f., *Vesta*, goddess of the hearth.

vester, -tra, -trum, poss. pron. [vos], *your, yours.*

vestīgium, -ī, n., *footstep, track.*

vestīgō, -āre, -āvī, -ātus, *track, trace.*

vestis, -is, f., *clothing, garment, robe.*

vetō, -āre, -uī, -itus, *forbid, prohibit.*

vetus, -eris, adj., *old.*

vetustās, -ātis, f. [vetus], *age, antiquity.*

vetustus, -a, -um, adj. [vetus], *aged, ancient.*

via, -ae, f., *way, road, path, journey.*

viātor, -ōris, m. [via], *wayfarer, traveller.*

vibrō, -āre, -āvī, -ātus, *move to and fro, brandish, shake; quiver.*

vīcīnia, -ae, f. [vicinus], *neighborhood, vicinity; neighbors.*

vīcīnus, -a, -um, adj. [vicus], *near, neighboring;* as subst., m., *neighbor.*

——, **vicis**, f., *change.*

victima, -ae, f., *sacrifice, victim.*

victor, -ōris, m. [vinco], *conqueror, victor;* as adj., *victorious, conquering.*

victōria, -ae, f., *victory.*

victrīx, -īcis, f., *conqueror, victor;* as adj., *conquering.*

victus, -a, -um, p. p. of **vincō**.

victus, -ūs, m. [vivo], *means of living, sustenance, provisions.*

videō, -ēre, vīdī, vīsus, *see, perceive;* pass., *be looked upon, seem, appear.*

viduus, -a, -um, adj., *deprived, destitute, widowed, lonely.*

viētus, -a, -um, adj., *shrunken, withered.*

vigeō, -ēre, -uī, ——, *be lively, thrive, bloom.*

vigil, -ilis, adj., *awake, alert, watchful.*

vīgintī, num., *twenty.*

vigor, -ōris, m., *liveliness, force, vigor.*

vīlis, -e, adj., *cheap, worthless.*

vīlla, -ae, f., *farm-house, villa.*

villōsus, -a, -um, adj. [villus], *hairy, shaggy.*

villus, -ī, m., *shaggy hair, wool, fleece.*

vīmen, -inis, n., *osier, twig.*

vinciō, -īre, vīnxī, vīnctus, *bind, fasten, encircle.*

vinclum, see **vinculum**.

vincō, -ere, vīcī, victus, *conquer, defeat, subdue, surpass.*

vinculum (vinclum), -ī, n., *bond, fetter, chain.*

vindex, -icis, m. and f., *champion, defender.*

vindicta, -ae, f., *vindication, protection, defence; vengeance, redress.*

vīnētum, -ī, n. [vīnum], *vineyard.*

vīnum, -ī, n., *wine.*

viola, -ae, f., *violet.*

violentus, -a, -um, adj., *forcible, violent, impetuous, untamed.*

violō, -āre, -āvī, -ātus, *injure, dishonor, outrage, violate.*

vīpera, -ae, f., *viper, snake.*

vīpereus, -a, -um, adj., *of a viper, poisonous.*

vir, virī, m., *man, soldier, hero, husband.*

vireō, -ēre, ——, *be green, be fresh, be vigorous, flourish.*

vīrēs, see **vīs.**

virga, -ae, f., *branch, switch, wand.*

virgineus, -a, -um, adj. [virgo], *maidenly;* **Virginea aqua,** the aqueduct called *Virgo.*

virginitās, -ātis, f., *maidenhood.*

virgō, -inis, f., *maid, virgin, girl.*

virgulta, -ōrum, n., *shrubbery.*

viridis, -e, adj., *green, blooming, vigorous.*

virīlis, -e, adj. [vir], *manly, bold, spirited.*

virīliter, adv., *manfully, courageously.*

virtūs, -ūtis, f. [vir], *manliness, bravery, virtue.*

vīs (acc. **vim,** abl. **vī**; plur. **vīrēs**), f., *force, violence;* plur., *strength, power.*

vīscus, -eris, n.; usually in plur., **vīscera, -um,** n., *internal organs, bowels, vitals, body, flesh.*

vīsō, -ere, vīsī, vīsus, freq., *go to see, visit, see.*

vīsus, -a, -um, p. p. of **videō.**

vīsus, -ūs, m., *sight, appearance.*

vīta, -ae, f., *life.*

vitiō, -āre, -āvī, -ātus [vitium], *injure, mar, corrupt, nullify.*

vitium, -iī, n., *fault, defect, blemish, vice.*

vītō, -āre, -āvī, -ātus, *shun, avoid.*

vitta, -ae, f., *fillet.*

vitulus, -ī, m., *calf.*

vīvāx, -ācis, adj., *long-lived.*

vīvō, -ere, vīxī, victus, *live.*

vīvus, -a, -um, adj., *alive, living.*

vix, adv., *with difficulty, hardly, scarcely.*

vocābulum, -ī, n. [voco], *term, name.*

vōcālis, -e, adj. [vox], *sonorous, tuneful.*

vocō, -āre, -āvī, -ātus, *call, summon, appeal to.*

volātus, -ūs, m., *flight.*

volō, velle, voluī, *will, want; intend, purpose; be willing, be ready, acquiesce.*

volō, -āre, -āvī, -ātus, *fly.*

volūbilis, -e, adj. [volvo], *rolling, spinning, revolving.*

volucer, -cris, -cre, adj., *flying, winged.*

volucris, -is, f., *bird.*

volūmen, -inis, n., *coil, fold.*

voluntās, -ātis, f., *will, free-will, choice, inclination.*

voluptās, -ātis, f., *pleasure.*

volūtō, -āre, -āvī, -ātus, freq. [volvo], *roll, turn, twist; revolve, consider, ponder.*

volvō, -ere, volvī, volūtus, *roll, revolve;* pass., *turn around, revolve, roll down.*

vomō, -ere, -uī, -itus, *throw up, vomit; breathe forth.*

vōs, vestrum (vestrī), *you.*

vōtum, -ī, n., *vow, wish, prayer.*

voveō, -ēre, vōvī, vōtus, *vow, pledge, pray for.*

vōx, vōcis, f., *voice, tone, word.*

Vulcānius, -a, -um, adj., *of Vulcan.*

Vulcānus, -ī, m., *Vulcan,* god of fire.

vulgō, adv., *generally, everywhere.*

vulgō, -āre, -āvi, -ātus [vulgus], *make general, make common, spread abroad.*

vulgus, -ī, n., *multitude, rabble, common people, populace.*

vulnerō, -āre, -āvi, -ātus [vulnus], *wound, injure, maim.*

vulnus, -eris, n., *wound.*

vultus, -ūs, m., *countenance, expression, face.*

X

Xanthus, -ī, m., *the Xanthus,* (1) a river near Troy; (2) a river in Lycia, sacred to Apollo.

Z

Zanclaeus, -a, -um, adj., *of or belonging to Zancle,* an old name of the city of Messana in Sicily; *Sicilian.*

Zephyrus, -ī, m., *Zephyrus,* a gentle west wind.

zōna, -ae, f., *girdle, belt; zone, region.*

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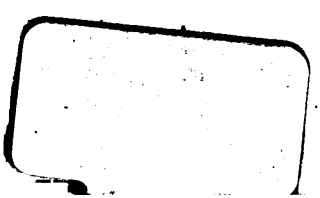
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